



SUMMARY OF THE REPORTS
upon
DISCUSSION OUTLINES
Used in the Preliminary Study

WORLD'S CONFERENCE
HELSINGFORS, FINLAND

World's Conference
Young Men's Christian Association
Helsingfors, Finland
August 1-6, 1926



DISCUSSION OUTLINES
FOR USE IN A PRELIMINARY
STUDY INTO PROBLEMS
AND ATTITUDES
OF *BOYS* AND
YOUNG MEN

The National Council of the
Young Men's Christian Associations
of the United States of America
New York
1925

Additional Copies
of these Outlines may be had from

I. B. RHODES,
347 Madison Ave., New York City

Complete set	\$.75 each
Single outlines10 "

TABLE OF CONTENTS

Outlines for Use With Boys (12-14, 15-17 years of age)

OUTLINE

1. PROCEDURE FOR BEGINNING WORK WITH A GROUP (Boys 12-14 and 15-17 and young men 18-25).
2. THE HOMES OF BOYS (Boys 12-14 and 15-17).
3. BOYS AND THE CHURCH (Boys 12-14 and 15-17).
4. BOYS AND SCHOOL (Boys 12-14 and 15-17). (The Outline, "When Is Further Education for Young Men Worth While?" may also be used for boys 15-17).
5. HOW MUCH WORK SHOULD A BOY DO? (Boys 12-14 and 15-17).
6. HOW MUCH SHOULD A BOY PLAY? (Boys 12-14 and 15-17).
7. PATRIOTISM AND YOUNGER BOYS (Boys 12-14). (For boys 15-17 see outline on "The Government and Young Men").
8. HOW BOYS AND YOUNG MEN MAY FIND OUT WHAT TO READ (Boys 12-14, 15-17 and young men 18-25).
9. WORSHIP AMONG BOYS AND YOUNG MEN (Boys 15-17 and young men 18-25).
10. FROM WHAT SOURCES DO BOYS GET THEIR EARLY IDEAS ABOUT SEX? (Boys 12-14).
11. WHAT ARE THE RIGHT PRACTICES IN THE RELATIONS OF BOYS AND GIRLS? (Boys 15-17 and young men 18-25).
BOYS AND RACE FEELING (Boys 15-17). (Use Outline "Young Men and Race Feeling" No. 19).
RACE RELATIONS IN INDUSTRY (Boys 15-17). (Use Outline for young men, "Race Relations in Industry" No. 20).

Outlines for Use With Young Men (18-25 years of age)

- PROCEDURE FOR BEGINNING WORK WITH A GROUP (Young men 18-25). (Use same outline as for Boys).
12. YOUNG MEN AND THE HOME (Young men 18-25).
 13. YOUNG MEN AND THE CHURCH (Young men 18-25).
 14. WHEN IS FURTHER EDUCATION FOR A YOUNG MAN WORTH WHILE? (Boys 15-17 and young men 18-25).
 15. HOW MAY YOUNG MEN MAKE THE MOST OF SCHOOL AND COLLEGE? (Young men 18-25).
 16. YOUNG MEN AND THEIR WORK (Young men 18-25).
 17. WHAT PLACE SHOULD RECREATION HAVE IN THE LIFE OF YOUNG MEN? (Young men 18-25).
 18. THE GOVERNMENT AND YOUNG MEN (Boys 15-17 and young men 18-25).
HOW MAY YOUNG MEN FIND OUT WHAT TO READ? (Use same outline as for boys, "How Boys and Young Men May Find Out What to Read" No. 8).
WORSHIP AMONG YOUNG MEN (Use same outline as for boys, "Worship Among Boys and Young Men" No. 9).
WHAT ARE THE RIGHT PRACTICES IN THE RELATIONS OF YOUNG MEN AND YOUNG WOMEN? (Young men 18-25). (Use same outline as for boys, "What Are the Right Practices in the Relations of Boys and Girls?" No. 11).
 19. YOUNG MEN AND RACE FEELING (Boys 15-17 and young men 18-25).
 20. RACE RELATIONS IN INDUSTRY (Boys 15-17 and young men 18-25).

CHAIRMEN PROMOTION COMMITTEES

I. B. RHODES, *General Chairman*,
347 Madison Avenue, New York City.

EASTERN REGION—H. T. Baker, 347 Madison Avenue, New York City.

SOUTHERN REGION—C. B. Loomis, 412 Palmer Building, Atlanta, Ga.

CENTRAL REGION—E. W. Brandenburg, 19 South LaSalle Street, Chicago, Ill.

WESTERN REGION—Leonard Paulson, 1305 Chemical Building, St. Louis, Mo.

PACIFIC REGION—Ralph Cole, 715 S. Hope Street, Los Angeles, Cal.

PACIFIC REGION—Lester Adams, Fourth Avenue and Madison Street, Seattle, Wash.

*For information regarding the organization of discussion groups,
address the chairman of your region.*

Reports of the work of discussion groups should be sent to R. L. Ewing,
347 Madison Avenue, New York City.

These outlines were prepared by the following:

EDITORIAL COMMITTEE

R. L. EWING, *Chairman*

I. B. Rhodes	A. G. Bookwalter	S. Wirt Wiley
J. A. Urice	Bruno Laskar	Dr. John Brown
Frederick Harris	C. H. Tobias	W. F. Hirsch
A. J. Gregg	A. S. Reed	A. B. Nicholls
E. C. Carter	R. C. Shoemaker	E. C. Jenkins
C. C. Robinson	S. M. Keeny	George Irving

The results and reports of the discussion groups will be summarized and interpreted by the following:

COMMITTEE ON INTERPRETATION AND REPORT

R. L. EWING, *Chairman*.

EXECUTIVE EDITORIAL GROUP:

A. J. Gregg
W. H. Dewar
E. C. Carter
C. H. Tobias

ADVISORY GROUP:

A. G. Knebel	E. T. Heald
A. S. Reed	R. G. Goodman
R. L. Cheney	D. G. Latshaw
A. B. Nicholls	C. D. Hurrey
H. T. Baker	E. C. Foster
C. B. Loomis	A. W. Hanson
C. A. Coburn	E. L. Saxton

CONSULTING GROUP (by correspondence)

F. C. Freeman	G. E. Goss
J. W. Pontius	L. C. Haworth
E. W. Peirce	Chas. W. Gilkey
E. W. Brandenburg	Ray Culver
George Irving	A. Bruce Curry
Frank Ritchie	Dr. John Hope
E. H. T. Foster	Kirby Page

THE WORLD'S CONFERENCE

The first World's Conference of the Y. M. C. A. since 1913 is to be held at Helsingfors, Finland, August 1-6, 1926. The Committee of Arrangements has decided upon a type of conference somewhat unlike the previous gatherings of the World's Alliance. Instead of the more formal program devoted largely to addresses and papers, the effort is being made to insure that the Helsingfors program, while including a few prophetic and inspiring messages by outstanding leaders of youth, be a real conferring together, both of the fifteen hundred delegates, and equally a real conferring together of hundreds of Association members throughout the world who will not be able to go to Finland.

Helsingfors is to be one event in a search beginning immediately and continuing through the conference into the following years. This search has been defined as "an inquiry as to the Christian way of life in personal, social and international affairs." A commission of the World's Committee will endeavor to evaluate the work of the inquiry, but the main process will be valid only in so far as it is carried out by groups of boys and young men inside (and outside) of the Association throughout the world. The following outlines have been prepared through a process of

experimentation to serve as tools for groups to be formed under Y. M. C. A. auspices. They are based on the assumption that sometimes boys and young men cannot give in ready and offhand fashion a clear answer to questions about their attitudes or interests or problems, but that out of the give-and-take group discussion and under the guidance of a leader, they can come to see these more clearly. The basis of the whole inquiry must be a nation-wide and eventually a world-wide study in local groups of the question

"YOUTH FACING THE WORLD."

A picture of the problems and perplexities which boys and young men everywhere are actually facing can only be accurate if hundreds of groups cooperate in making a first-hand study.

Some of the outlines are adapted for both boys and young men; others will be more suitable for one group or the other. Local experiment will be most helpful in determining this. Each person receiving these outlines is asked to use one or more of them with a group either of boys or young men and to report the results. Such reports should be addressed, "The Helsingfors Inquiry," and sent to R. L. Ewing, 347 Madison Avenue, New York City.

CHOICE OF DELEGATES

As Helsingfors is to be something more than an ordinary convention, the Conference Committee is asking all National Councils to choose the delegates with unusual care. It is hoped that as far as possible delegates may be selected by the autumn or winter of 1925 so that each may prepare for the conference by actually leading discussion groups of boys or young men, using such outlines as these. Delegates who have not had this preliminary preparation will be at such a disadvantage that it is recommended that the

National Councils give preference to those who have participated actively in these discussions and the studies for which the conference calls. The Committee has also decided to ask the National Councils to insure that a proportion of each delegation should be under twenty years of age. It is, of course, expected that such also would be selected on the basis of their participation in local group studies preparatory to the conference.

YOUTH FACING THE WORLD

Clearly, those who planned for the Helsingfors Conference had in mind that there should be presented in that gathering an authentic picture of the attitudes of boys and young men over the world as they face the concrete problems of this generation. "Youth Facing the World" is in itself a thrilling title which calls up in the mind, as by magic, the great issues that are bewildering and acutely troubling mankind. It is hard to conceive of a more appropriate quest for the Young Men's Christian Association than this search for the real soul struggles of youth. Pursued with open mind, scientific precision, and true moral passion, this quest should lead us to results upon which a much more intelligent and effective program may be safely erected. Such results should be of great service, not only to local Associations in the conduct of their daily enterprises, but also to national movements dominated by a desire to serve each other, a desire to make all Association experience available for use in every part of the world.

Such a survey will be not only unservicable but perhaps actually harmful if it be but a digest of traditional opinions. The danger that it will sink to this level is probably more threatening in highly developed movements than in those

whose habits are in process of formation; because the specialized and prosperous organization through its very success is liable to regard some things as "settled." The conditions of life everywhere are changing under the influence of new forces or old forces whose strength has been renewed. Under such circumstances it is not the part of wisdom to assume that any significant attitude remains unchanged. It is time, indeed, that there should be applied to all who have elected to devote their best energies to the highest interests of youth some such stimulus as preparation for Helsingfors. It demands a restudy of the needs of boys and young men and of the program to meet those needs.

Expert Opinion Insufficient.

Something more is required than a mere collection of expert opinion. If our survey begins and ends with secretaries and leading laymen, the result will represent less the attitude of boys and young men than the hopes and fears for youth that dominate the hearts of mature leaders. In the production of such a composite opinion, it is fairly certain that individuals possessed of the gift of facile ex-

pression and those whose interests are primarily intellectual would carry undue weight. Men of action would be meagerly represented and the rank and file would hardly appear at all. The attitude of non-Christian groups, particularly those which are hostile, would be unlikely to secure a fair presentation. All indirect interpretation is reflected through prejudices of which it is well-nigh impossible to divest ourselves; and personal purposes, in exact proportion as they are vital and sincere, tend inevitably to deflect the reporting of facts subjected to a casual investigation. There would be much of interest and real value in an analysis of the collected opinions of our leaders, of the impressions made upon professionals by the life of youth; but this would not serve the high purpose of Helsingfors.

There seem to be at least three courses which appear to lead toward the truth:

1. We must discover the particular movements that are today attracting the loyalty of boys and young men.
2. We must study those formal pronouncements which youth through self-conscious Youth Movements is making in its own behalf.
3. We must ask boys and young men themselves.

The first two tasks are research enterprises and probably serviceable mainly to check the direct data otherwise secured. The third is the course, difficult though it be, which should yield the most solid results.

Search at the Source.

We must ask the boys and young men themselves. That is, we must study the attitudes of enough of them to secure sufficient data on which to base at least tentative generalizations. It is desirable that such a study should be conducted during a definite and not too extended period and by methods which are sufficiently akin over the whole area of study to permit of reasonably accurate comparison.

The choice of methods to be pursued in such an investigation is a very delicate matter. Little argument is needed to convince any thoughtful man that one cannot trust simply to direct questioning as in a questionnaire. Men's memories play queer tricks, their powers of observation and description are generally faulty; they are prone to be misled by peculiar interests or deflected by the very form of the questions themselves; and, especially in the case of youth, pure mischief has upset some promising investigations. The errors due to these and other causes cannot be eliminated entirely on any known plan, but some devices have been employed which partly overcome the difficulties. Certain forms of questionnaire have been devised making use of the "true-false" method. Others have mitigated the error by a system of questions which break up larger issues into their component parts and thus narrow the range of possible answers. Still others employ questions which are intended less to secure the information sought than to discover the manner of approach to the issue. There is no need to go through the whole list. A special method lately employed in various parts of the world involves the submission of questions to a group for group discussion. The results so far achieved by this means give promise of large possibilities. In this case, individuals check each other and the group moves toward general conclusions that are more trustworthy than any single unsupported assertion. An alert leader acting as an intelligent observer gathers much

from the trend of the discussion and the side lights are frequently of the greatest value.

Tools for Group Investigation.

The need for very precise tools for these types of investigation is most apparent. Particularly is this true of the group investigation; because where the survey covers a wide field, it is inevitable that the work will fall many times into the hands of inexperienced group leaders. It is, for this reason therefore, that the outlines for discussion have had as far as possible try-out in groups before they were put in final form. The end achieved is a *workable* tool, not one which fulfills the requirements of some *a priori* theory. Leaders cannot be trained personally in every part of the field, so it is necessary to have clear and concise instructions prepared for their guidance. Arrangements have also been made to make it easy for them to record their findings in a systematic manner. It would seem to be very desirable that among the many who will be enlisted in this study, all or at least the majority of the delegates to Helsingfors should participate actively in some phase of the program of investigation. The best preparation for final discussions is certainly to bear a share in the processes which lead up to such discussions. By this means a real continuity would be secured, not only before and through the conference, but on into the realization in the local Associations throughout the world of the conceptions that will undoubtedly take shape at Helsingfors. For surely it will never be forgotten that the real purpose of any survey is to prepare ourselves the better to discharge the homely tasks of our regular work.

The Opportunity for Revaluation.

The assembling and evaluation of the material collected by group discussion is an important step in the process. Here expert assistance is welcome, and there is here a wide field for the effort of those of long experience in Association work. At this point it becomes plain how great a service this preparation for Helsingfors may be to the Associations which participate. They will have a superb opportunity for surveying the needs of their local fields under conditions that will make possible useful comparisons with other situations. The processes which will culminate in Helsingfors may all be carried out on a smaller scale locally, within a group of local Associations, and nationally. As long as the data are transmitted without alterations, every intelligently preliminary evaluation will at the same time very materially assist those who must make up each national report.

In each Movement, it is hoped, will be inaugurated the methods suggested here and such others as may come from experience around the world. It is quite possible that as a result there will be established a systematic examination of the field of service of the Young Men's Christian Association available for purposes of program building, for testing results, and for intelligently exploring new areas of endeavor. Such methods, developed under conditions of scientific experimentation, will be ready to hand whenever required by the necessities of any situation. Viewed from this angle, Helsingfors may well mark a turning-point in Association history, the inauguration of a new working alliance between scientific investigation and the assurances of Christian faith which, through a new experience, may lead us into a profounder philosophy of our peculiar task and a deeper commitment to enduring Christian service.

SUGGESTIONS FOR THE USE OF THE DISCUSSION OUTLINES

HOW TO BEGIN

Each Association sending a delegate to Helsingfors should ask some of its staff and board members to have not less than eight or ten unhurried sessions with a group of six or a dozen boys or young men. In addition, each Association which does not send a delegate to Helsingfors should form one or more similar groups. These sessions should be in a quiet place, preferably around a table with the leader as one of the group.

The most helpful plan is for the leader to propose questions and more or less rigidly hold the members to the discussion. If he desires to learn fully from them he will not intrude his own viewpoint but will be more interested in watching the play of mind upon mind in the give and take of the evolving process. He will realize that points of view will be modified as the discussion proceeds.

If he is alert he will note the aspects of life about which the members do not express themselves and also those on which they do talk. During the discussion he will summarize frequently, seeking to be fair to the points made.

He will proceed from question to question or from section to section of these outlines only as the interests of the group may lead. At the close of the session it is highly desirable that he make notes of the trend of the discussion. "A Master Discussion Outline" for the help of discussion leaders will be furnished each one leading a group.

FIRST SESSION

The following (see outline entitled "Procedure for Beginning Work With a Group," on next page) is suggested as a procedure for the first session. A few simple penetrating questions are put. A blackboard will be helpful if it can be used without making the discussion too formal. (*The simplicity of the procedure here proposed should not be misleading. It has been used successfully with groups of varying ages.*) Slight rephrasing may make the outline more fitted to its use. If followed sympathetically, the discussion will be of immediate help to those taking part and at the same time will assist the leader in getting a picture of the varied life activity of the group.

SUMMARIES AND REPORTS

The committee responsible for the preparation of the conference program desires to have reports from those using these outlines. Such reports will guide in the development of the program by indicating the matters on which it will be most necessary and profitable to devote study at Helsingfors. Those using the outlines, whether or not they

are to be delegates to Helsingfors, are requested to co-operate by sending in reports based on the work of their group.

Reports should be sent direct to R. L. Ewing, 347 Madison Avenue, New York City, and *not to the Regional Committee or office.*

PROCEDURE FOR BEGINNING WORK WITH A GROUP

(1-1½ hours' discussion)

(For use with boys 12-14 and 15-17, and
young men 18-25)*

The purpose of this discussion is to discover the things in life which boys are troubled about or in which they are meeting with difficulty or confusion. The things thus discovered will furnish the basis for discussion in subsequent meetings of the group. The outlines which have been prepared afford a selection from which the leader, in consultation with the group, may choose those that will be useful.

1. What takes up an average boy's time?

a. What do boys talk about when they are just sitting around?

Note: It would be well for the leader to list these on a blackboard. The group should work on these two questions until a fairly comprehensive picture is secured of what boys do.

2. Which of these things help them to live at their best? How does each help? State briefly.

a. Which of the above hinder them from living at their best? How does each hinder? State briefly.

Note: The leader may find it helpful to refer to the items on the blackboard as the discussion proceeds. His aim should be not so much to reach a final conclusion as to lead members of the group in an appraisal of these matters.

3. Which of these (mentioned in answer to 1 and 1-a above) are most important in the life of boys?

a. Which of these are most interesting? Perplexing?

b. Which of these does the average boy get most help on?

Note: These three questions provide a summary which will help the group to select the matters in which it is or should be most concerned.

4. In the light of our discussion, which questions do you feel it most worth while talking over at succeeding sessions?

a. Which will be most helpful to this group?

Note: The leader should help the group to select the four or five which the members regard as most important.

b. Which question should we talk over first?

Note: An hour given to this general canvass of the situation will aid a leader to become better acquainted with the group. The members should be at ease because they are talking impersonally about these matters. At the close of the discussion, the leader should recall the details, and out of the suggestions made by the group at the close, be able to select as a basis for discussion at the next session the aspects of life in which they seem to be most interested. One or more of the following outlines may be of help here.

*When used with young men substitute the words "young man" or "young men," for boy, or boys, etc.

WHAT ARE THE AREAS OF DIFFICULTY WITH BOYS?

I What makes up a boy's program of thinking and activity -

The following composite list taken from several reports and thrown together regardless of age or social standing of the boys, will help to give a bird's eye view of a boy world as it is today.

A boy is engaged in -

Studying, Loafing, Athletics, Home Activities, Girls, Radio, Work, Dancing, Movies, Church Activities, Clubs, Gossip, School Activities, Chums, Gang, Reading, Playing pool, Auto, Hobby, Smoking, Conversation, Newspaper, Magazines, Teachers, Recreation, Shows, Clothes (Styles), Smut, Filth, Swearing, Life Work, Other folks, Parties, After-school employment, Sunday School, Home chores, Politics, Controversies about religion and science, "Gab fests," Self-advancement, School spirit, Leisure, "Petting," "Necking", Drinking, "Roadhouse" parties, Parents, Weekly allowance, God, Self, High School Fraternities, Older Boys' Conference, Bad company, Boy Scouts, Education, Pleasures, A Life Philosophy, R.O.T.C. (Reserve Officers Training Corps), Y.M.C.A., Minstrel Shows, Summer Camps, Billiards and Bowling, Social Service, Crap Shooting, Walking, Hikes, Sledding, Stamp Collecting, Games, Giving food to poor, Base Ball, Basket Ball, Volley Ball, Checkers, Tennis, Billiards, Cue Roque, Ping Pong, Music, Bird house building, Woodcraft, Kodaking, Skating, Current news.

II Where are the chief areas of difficulty for boys?

A survey of the introductory studies that were made by some groups in order to find from boys where their difficulties chiefly lay, together with a study of the relative number of discussions that were held in the various areas point out the following storm centers for the present day American boy -

1. - His Home - Misunderstanding by parents - Outside loyalties tend to draw the boy away - Lack of opportunity for responsibility and self-expression in his home - Parents much away from home, especially Father, and when there not interested in his boy's activities, etc.
2. - His School - Teachers lack personal interest in him - Work uninteresting - Boys long for more chance for self-expression.
3. - His Church - Not practical - Enjoys acquaintances there but services of the Church on many important problems not helpful - Hypocrites in it - Slow and dead - Lack of social message.
4. - His Work - Pay in many cases unsatisfactory, but more than this is the uninteresting character of the work and the frequent lack of chance to advance, to overcome difficulty and to find tasks that reward in other ways than money. Hours often unsatisfactory.
5. - His Relations with Girls - Much confused about social practices, but whatever they should be, he tends to set up equal standards for both boys and girls.

6. - His Recreation - Dancing, etc. - Clean sport - Social practices, etc.

These six areas constitute the scenes of his greatest conflicts. The kaleidoscopic array of activities, etc. mentioned above tend to gather round and make themselves felt at these six vortices of life.

As one examines the material from the discussion groups and studies these six outstanding problems or areas of difficulty he is struck with the difference there is between the situations that center around numbers 1 to 4, and those that center around numbers 5 and 6.

With the first four the boy is up against well organized institutions of long standing traditions loaded with authoritarianism and with reference to which he finds great difficulty in making himself heard and in securing adequate opportunity for self-expression.

In case of the other two areas it is different. The way out lies much more within the boy himself and there is a place where he can take hold, and a channel through which his rising energies can find a load sufficiently challenging to call forth his best effort. The forces are within him and can find a way of expression that will lead to solution. A boy knows he can love the girl of his choice and that he can worst his opponent in an athletic contest, and who will say "nay" but his own inner urges, or what will bring him to the Christian solution in the endeavor to find a way out, but his own higher inner impulses, or to send him to defeat, but his own base self.

To further deepen the realization of the difference between these two types of areas of difficulty one should try to picture a boy in his athletic life endeavoring to meet his problems in an institution as conservative as the church, or as hide-bound as a big business corporation; or trying to court his girl in a society dominated by the Purdah System of the Mohammedans or the Betrothal System of the Hindus.

The essential character of his problem with his home, his church, his school, and his job is how to deal with a highly developed system of control which is often in charge of those ignorant of or indifferent to his interests, unsympathetic with his aspirations and autocratic in its method. His lack of social standing and economic power makes him largely helpless. The way out for him, therefore, often seems to be only either the frontal attack of revolt or the more convenient by-path of neglect.

The principal difficulty in his athletics and his relations with girls is one of judgment as to standards of conduct. The old standards are often insufficient or are in error when taken for present day life, and he is at loss to find new ones that will be adequate to his situation. As he experiments in trying to find new standards he comes into conflict with the areas mentioned above, namely, the home, the school, the church, and the business world, and runs squarely against the steel frame work of these factors of society. Given either the social standing or the economic resources

the chances are that he would make short shrift of some of the practices of these venerable institutions.

This restlessness of youth, their impatience with the past, their feverish interest in the present, and their idealism for the future are among the prize assets of our ongoing civilization. It is the part and privilege of adults to keep near to youth and in a sympathetic and democratic manner to work with them in the constant adjustment necessary in our institutions of society if all is to go well with our civilization.

III A study of the boys of one community (Akron, Ohio), population approximately 175,000. This study of the boys of the city of Akron was carried on by a Committee of Fifty under the direction of Walter L. Stone, Boys' Work Executive of the Akron Y.M.C.A.

The first part of the study compiled under A is based pretty largely on the Helsingfors Study Outlines. The material under B, C and D, were based upon procedure developed locally.

Below is given the exact report as furnished to the National Council Office by Mr. Stone, the only addition being the stars that are added at the beginning of certain sentences under B and C. These are given to indicate the facts of larger significance. Where two stars are placed it is done so as to indicate a fact thought to be of more than usual significance.

RESULTS OF BOY LIFE INVENTORY

By Committee of Fifty

A. What Akron Boys Think About:

He thinks that Western Movies, the active exciting ones are best. Next comes Comedy, followed by Educational films. His hobby is first athletics, then radio and reading. His hobbies include besides the above, auto racing, billiards, bee-keeping, bowling, boxing, boating, camping, canoeing, dancing, drawing, fishing, gymnastics, hiking, horse-back riding, hunting, movies, music, photography, pigeon and poultry raising, prize fighting, skating, stamp collecting, swimming, theatre, and working on machinery.

He thinks Zane Grey's books are best, then Tarzan stories and the Tom Swift series, followed by Mark Twain and Jack London, but he reads everything and anything from Kipling and Lorna Doone to Wild Fire, Clansmen and My Lady's Garter.

As to the jobs they think they would like to have, they run from Actor to Wireless Operator. The jobs they have now run from auto mechanic to vulcanizing. In wages they make from \$3.50 a week to \$40.00 a week - from \$.20 an hour to \$.90.

When he talks with other boys their conversation is about school, girls, athletics, work, hobbies and what he is going to do - latest scandal or gossip and dirty jokes.

He thinks home is a pretty good place. He is not there a

whole lot. He takes it for granted. When he is home he reads and "tinkers around." He hates to be picked at by his parents. Home is a place to stay and a place to get money to go places of amusement with.

They think their jobs are O.K. when the boss is a real fellow and works right with you, when the job is easy and interesting. They think the job is rotten when there are long hours, poor pay. No chance for advancement, not interested in the work - when there is a rotten gang to work with and the older men try to shove off their work on them.

They believe that the church is necessary. The majority of them go to Sunday School, Church Service, Monthly parties, Church suppers and play on the Church Athletic Teams. They think the Church service should be shorter. Many would eliminate the sermon entirely and have more opportunity for worship. The boys that don't go say it's easier to stay away than go, they are not interested in Church. Church activities don't compare in fun and excitement with those outside. In Sunday Schools the teacher talks too much and does not let the boys talk.

In regard to government, most boys have very few thoughts. They take it for granted. They feel as yet no responsibility for it. They have no voice in it. They do not think of government being much more than the police department. It's something that makes you do things, and not something that serves you.

They like to think they are giving an independent judgment but in the majority of cases their course of action, no matter what they think about a thing, is determined by the actions of the gang they run with.

They believe their problems are:

1. To make a living.
2. To find the right kind of recreation.
3. Something to tie to, to believe in, to be sure of.
4. Relationships with girls.

They believe a person can be a Christian and not a Church member.

Those that think about it at all believe that the most important elements in Christianity are - a. Life of Jesus Christ; b. Service; c. Respect for personality; d. Faith in men.

The thing about Jesus Christ that attracts youth is:

- a. Power to live a straight life - resist temptation.
- b. Endurance - all-round man.
- c. Power to attract and hold men.

The things about Him that make Him hard to accept are:

- a. Impossible ideal.
- b. Is He a fact or a myth?
- c. He is not popular in America.

These boys believe that Christianity fails to attract many boys because they feel it is sissy, the over-bearing manner of adult Christians, the "better than thous," the unattractive way in which Christianity is presented, too much emphasis on "giving up" and "sacrifice" rather than "fulfilling" or "Completeness of life."

The teachings of Jesus that most need emphasis today are courage, brotherhood, tolerance, power to resist temptation.

The difference between a boy who is Christian and one who is not is -

- a. Conscious of God as Father.
- b. An idea of service - others first.
- c. A standard - an ideal to strive for.

B. What Akron Boys Do:

*3 out of every 4 have some kind of work to do at home every day.

*7 out of 8 study at home every school day.

2 out of every 4 study at home on Saturday and Sunday.

*3 out of every 4 play around home every day.

*5 out of every 16 have a hobby.

1 out of every 2 loaf at home sometime every week day.

*9 out of every 16 loaf at home on Sunday.

**7 out of every 8 read something daily other than school books.

**4 out of every 12 have daily personal devotions.

All of them average 6 hours and 25 minutes in school five days a week.

3 out of every 8 are in extra school activities and special activities at school.

*7 out of 12 go to church on Sunday.

*8 out of every 12 go to Sunday School Sunday.

**1 out of every 10 have some recreational or club work at their Church.

**1 out of every 20 attend a Young People's Society Meeting in the Church.

1 out of every 8 read at the Public Library.

*1 out of every 4 works away from home on School days.

3 out of every 8 works away from home on Saturdays.

**1 out of every 6 works away from home on Sunday.

*6 out of every 16 go to the Movies on school days.

*7 out of every 16 go to the movies on Saturdays and Sundays.

**5 out of every 8 play in the street or on vacant lots away from home.

*3 out of every 8 belong to a boys' club of some kind.

**1 out of every 2 loaf somewhere other than at home every week day.

**7 out of every 12 loaf somewhere other than at home on Sunday.

C. How Akron Boys Spend Their Time:

He spends an average of 53 minutes eating on school days
57 " " " " Saturdays
1 hour and 16 " " " " Sundays

He sleeps 9 hours 48 minutes on Saturdays and Sundays
8 " 40 " " " School days

He works 35 minutes a day at home on school days and
1 hour 50 minutes on Saturdays.

*He studies 46 minutes at home every school day
32 " " " " on Sunday.

He spends 44 minutes in play at home on school days and loaf 33 mi.
1 hour 11 " " " " " " " " Saturdays and
loaf 1 hour 4 minutes
52 minutes in play at home on Sundays and
loaf 1 hour 41 minutes

He spends 16 minutes on school days on his hobby
23 " " " " Saturdays and again on Sunday on his hobby.

* 41 minutes are spent in reading on school days
 46 " " " " " " " Saturdays
 1 hour 19 " " " " " " " Sunday

**He spends 06 minutes a day at personal devotions

6 hours and 6 minutes are spent at school by Grade Sch.
 Boys 5 days a week.

6 hours and 45 minutes are spent at school by High Sch.
 Boys 5 days a week.

1 hour and 4 minutes he spends in Church Service on Sunday
 1 hour " " " " " " " he spends in Sunday School " "

It takes him 34 minutes to go to and from school every day and
 27 minutes to go to and from Church.

He works away from home 36 minutes a day on school days and 2
 hours and 6 minutes a day on Saturdays.

**He spends 18 minutes a day at the movies on school days

48 " " " " " " " Saturdays
 1 hour 15 " " " " " " " Sundays

38 minutes are spent each school day in St. or vacant lot
 play

1 hour 30 minutes are spent each Saturday in St. or vacant lot p
 41 " " " " " " " Sunday " " " " " "

He spends 16 minutes in boys' club activities during school days
 23 " " " " " " " on Saturdays.

He loafs somewhere else than home 43 minutes every school day.

1 hour 29 minutes every Saturday

1 hour 39 minutes every Sunday

He finds at the end of his school day that he has 2 hours 40 minut
 unaccounted for.

He finds at the end of his Saturday that he has 1 hour 31 minutes
 unaccounted for.

He finds at the end of his Sunday that he has 1 hour 20 minutes
 unaccounted for.

D. Where Akron Boys Spend Their Time:

The average grade school boy on school days spends 10 hours
 36 minutes at home, of which 7 hours and 59 minutes are spent in
 sleep. 6 hours and 6 minutes in school, 05 minutes in some kind
 of Church activity, 3 hours and 31 minutes in the community at
 shows, working or playing on street or in a boys' club and 3 hours
 and 42 minutes of the 24 hours of a school day, he does not know
 what he does.

On Saturdays he spends more time at home - 16 hours and 7
 minutes. He sleeps 10 hours of this amount. He spends 6 minutes
 in some form of Church activity and 6 hours and 27 minutes in the

community, 1 hour and 30 minutes of which he works. He only has an hour and 20 minutes that is unaccounted for on ~~Sunday~~ *Saturday*.

On Sundays only 39 minutes are unaccounted for, 1 hour and 39 minutes are spent in Church and Sunday School, 5 hours and 14 minutes in the community and 16 hours and 24 minutes at home, of which 10 hours and 24 minutes are spent in sleep. -----

The boy in high school spends more time at home on school days and sleeps longer than the grade school boy, 12 hours and 16 minutes are spent at home, of which 9 hours and 21 minutes are spent in sleep. He spends 6 hours and 45 minutes in school, 8 minutes in Church activities, 3 hours and 13 minutes in the community and has 1 hour and 38 minutes unaccounted for.

On Saturdays he spends 16 hours and 36 minutes at home, sleeping 9 hours and 36 minutes and working 2 hours of that time. He has no Church activity that day and spends 5 hours and 42 minutes in the community working 2 hours and 43 minutes of that time and he has 1 hour and 42 minutes that is unaccounted for.

On Sundays, the high school boy has no time that is not accounted for. He spends 2 hours and 40 minutes in Church activity, 5 hours and 10 minutes in the community, of which 1 hour is spent at movies and 1 hour in other entertainment and 16 hours and 10 minutes are spent at home.

His total average weekly schedule is:

	School day		Saturday		Sunday	
	:Grade Sch.	:High Sch.	:Grade Sch.	:High Sch.	:Grade Sch.	:High S
Home	:10 hrs.36 min.	: 12 - 16	: 16 - 7	: 16 - 36	: 16 - 24	:16-10
School	: 6 6	: 6 - 45	:	:	:	:
Church	: 5	: 8	: 6	: 7	: 1 - 43	: 2-42
Community	: 3 31	: 3 - 13	: 6 - 27	: 5 - 42	: 5 - 14	: 5-10
Unaccounted for	: 3 42	: 1 - 38	: 1 - 20	: 1 - 42	: 39	:

Compiled by:
Walter L. Stone,
Boys' Work Executive
Akron, Y. M. C. A.

THE HOMES OF BOYS

(For use with boys 12-14 and 15-17)

Note: This discussion differs somewhat in form from the others. The suggested outlines for further discussion take up the problems discovered in the introductory discussion and proceed at once to solution and lastly to next steps. One report sheet should cover the whole topic with specific mention of the solutions and next steps connected with each problem. See note under Problem D below.

INTRODUCTORY DISCUSSION (30 minutes' discussion).

I. Thinking into the Situation.

1. What are some of the things that a boy must miss if he had no home?
 - a. What drawbacks are there in some homes?
2. What do boys you go with say about their homes?
 - a. Regardless of what boys may say about their homes, what does the amount of time they spend at home reveal about their real attitude?
 - b. From the way they talk and act toward their fathers, mothers, brothers, and sisters, what would you say was their attitude toward their home?

II. Locating the Problem.

3. From the discussion so far, what changes for the better do you think could be made?
 - a. Which of these affect boys alone? Which affect others in the family?
 - b. What part should the boys take in making these changes?
4. Should a boy depend upon his parents to make the home or should the boy expect to carry a share of responsibility in making his home? Why?

Note: The above discussion doubtless will have brought out several phases of home life which to the boys are not satisfactory and in which the interest manifested would point to the desirability of further and more detailed discussion. Suggested outlines A, B, C, and D furnish opportunity for such detailed discussion. The interest of the group should determine the order and use of these discussions.

SOME SUGGESTED OUTLINES FOR FURTHER DISCUSSION.

Problem A—Relating to the Attitude of Boys Toward Their Homes (30 minutes' discussion).

Note: The questions cover "solution" and "next steps."

1. How do the various attitudes (revealed by questions 2, a and b, above) work out in actual practice? Describe situations in which you have seen boys with these attitudes. Why do boys you know have these various attitudes toward home?
2. Which of these contributes most to the happiness of a home?
3. What should be a boy's attitude toward home?
4. How can a boy go about changing his attitude?

Problem B—What Are the Practices of Boys in Their Obedience to Parents? (30 minutes' discussion).

Note: These questions cover "solution" only.

1. How do different boys act in regard to obedience to parents? Why do they so act? What seems to be the effect of each on home life?

2. Should or should not parents expect to keep full control over boys until they are eighteen?
3. Which would be a better home—one in which children were dependent upon their parents for direction in all their activities or one in which children had been allowed to think for themselves and develop reliance in their own opinions? Why?
4. A youth of sixteen said, "Often we obey our parents in such fashion that we are really disobeying. We do not fully obey our parents unless we feel within us a satisfaction in doing so." What do you believe was meant?
5. Who finally decides what a boy is to do and to become—the boy himself or his parents? Who should decide? Why?
 - a. If a boy is brought up to rely on his parents up to his eighteenth birthday, what effect does it have on the later years? Why? What evidence from old-fashioned, parent-controlled homes applies here?
 - b. If a boy learns to rely upon himself does it mean that he does or does not honor his father and mother? Why?
6. If it is true that "a boy learns what he practices," is it better for him to practice dependence up to his eighteenth birthday and then try to begin relying on himself or to begin practicing self-reliance as early as possible? Why?
7. Jesus said: "Whoso shall offend one of these little ones * * * it were better for him that a millstone were hanged about his neck." What did he mean? Would this teaching cause parents to make the children obey explicitly or allow them to develop self-control? Why?
 - a. What does the law that a boy or girl learns what they practice, as illustrated by question 4, demand of parents in a home?

Problem C—Control and Authority in the Home: The Question of Democracy (40 minutes' discussion).

Note: These questions cover "solution" only.

1. How are homes you know managed when there is a difference of opinion? What are the different ways homes are controlled? What are the advantages or disadvantages of each?
2. Is it more fruitful for boys to be led by adults or more fruitful for boys themselves to assume leadership? Why?
3. In which case does a boy grow most, when the parents do all the leading, when parents and boys together decide what ought to be done, or when a boy decides for himself what he will do? Why do you believe as you do?
4. What are the advantages of a democratic home? The disadvantages?

- a. What does democracy demand in the management of a home? Which of the three methods named in question 3 is the most democratic? Why?
- b. What would lead you to believe or disbelieve that Jesus would believe in a democratic home?
- c. Is it or is it not possible to have a family run upon a democratic basis and yet teach boys to "Honor thy Father and thy Mother." How?
5. What would a democratic home mean when obedience was mentioned? What would the boy obey in a democratic home?
6. How would a democratic family deal with disobedience?

Problem D—Changes in Home Life (30 minutes' discussion).

Note: These questions cover "next steps" only and should in their use cover all the problems discussed under this general topic of "The Homes of Boys."

1. In the light of our discussion what changes would we try to bring about in our homes?
2. How would we bring these changes about?
3. What difficulties would be met?
4. How could these difficulties be overcome?
5. What seems most worth attempting now?
6. What help will we need?

THE HOMES OF BOYS

I. What is Home -

"The most obvious thing about home to the average boy would appear to be that it is a place 'to eat and sleep' or 'to hang his hat.' One analysis of a day's schedule (Durham, N.C., 50 boys, av. age 17) showed the following:

At Home	Sleep	8 hours
	Meals	1½ hours
	Chores and Study	2½ hours
Outside Home	School	5-6 hours
	After school employment, clubs, Church	5-6 hours

Another group put it this way "the boy thinks it is more like a hotel," (Hamilton, Ohio, 15 High School boys, age 15-17).

"This conception of home appears in nearly every one of the discussions where the matter was taken up and reported upon. While these things take up a major portion of the home hours, yet a good bit of other home activities were usually mentioned, viz. - reading, work, recreation, counsel, rest, bathing, radio, entertaining, music, visiting with families, auto trips, worship, chores, 'family games,' fighting, 'sit around,' running errands.

II. Parents and the Home.

"It is significant that in expressing their thoughts regarding home, few boys, if any, seem to very much associate their parents with home activities: occasionally it is implied and one definitely uses the term 'family games.'

More important than this attitude, however, is the almost universal one that home is a place of neglect and unsympathetic restraint on the part of the parents; particularly, Father does not enter into the boy's life, and that he is much away from the home and sometimes the same is true of Mother as well; that apart from his place as provider and boss, Father counts for little in the day's actual program. One group (Coatesville, Pa., Age 16-18) concluded that 'more get togethers of the family would make a happier home and a finer spirit'. Another group (Flanagan, Ill., Age 12-15) concluded that 'parents do not take the responsibility of providing recreation for their boys, that is the boys are left to shift for themselves while the parents seek their own type of recreation.' It is not strange that some of this group considered home 'a dead place' with 'nothing doing there.' 'Object to parents who scold them for keeping late hours.' (Hamilton, Ohio, 15 boys, age 15-17.) A group at Boone, Ia., felt that 'if the parents went with the boy more the boy would be in better places.' A group of High School boys at the Hi-Y Camp Conference in Massachusetts in discussing the tendency of boys to be attracted away from home as they grow older felt that 'parents and children

should be together more.' A sentence from the report of a discussion with the Hi-Y Club at Passaic, N.J. is painfully pathetic in its simplicity and truthfulness, - 'on account of the many changes in social life and outside activities the thought of home is different than previous generations thought. The character of the boy will be better if he has some say in the activities of the home and if the parents and the boy work together.'

"Equally significant is the importance which boys attach to the example of the parents. Here are a few answers: - 'Parents don't go to church.' (Charleston, S.C. - White High School, 10 boys, average age 14½) 'A dad should not expect his son to obey a command to go to church and Sunday School when he himself settles in a comfortable chair and reads the Sunday paper' - (Flanagan, Ill., Av. age 12-15 years). 'If the parent went with the boy more, the boy would be in better places.' - (Boone, Ia.) 'Attitude toward God by father and mother makes the home what it is.' - (Mass. H.S. Camp Conference, Av. age 17 plus). 'Father too busy, father away too much and sometimes the mother; sons are also too busy; daughters too busy; everyone has too much going on. Things are speeded up too much; too many engagements for everybody We are jazzed and fed up too much on things going on that a fellow has little capacity left for appreciation of home.' - (Briarcliff Manor Group).

III Home and Self Expression.

"This leads us into another very deeply felt lack in the home, mentioned by many boys, namely the opportunity for self expression. Here is the way they put it: 'Parents would not permit them to work in order to earn money for themselves,' (From Winston-Salem, N.C. 15 boys, average age 15). 'Too autocratic, Father often and sometimes Mother, bound to have their own way without considering the interests and desires of the rest of the family,' (From Durham, N.C. 50 boys, average age 17). This group admitted that making home interesting and democratic were 'hard nuts to crack'. This statement from Flanagan, Ill. (Ages 12 to 15 years), is significant, 'it is not a general feeling that boys should disobey their parents, but rather that there are some decisions that the boy should make for himself and some decisions that the parents should make for the boy.' 'Boys should take responsibility as well as parents.' (Mass. High School Camp Conference, average age 17 plus.) 'He should be receiving that discipline of learning to share.' (from Mass. High School Camp Conference, average age 17 plus). And again from the same conference, the following statements are helpful in getting the boy's point of view - 'It would be best to practice self-reliance before 18 so that when one becomes that age, he will be better fitted to practice self-reliance,' 'Cooperation in the home is the best principle,' 'Self-reliance is a gradual process all through boyhood in the home, from simple things to full responsibility,' 'If the boy had a voice in affairs, he would have more of an interest in the home,' 'A boy ought to play a part in the home life,' 'Try to dope out what needed to be done around the home, and do that thing

without being told to do so by the parents,' 'Children should be allowed to develop and practice their own opinion to a certain degree,' 'Start responsibility early,' 'Boys do not concentrate on home as much as they should because the homes thrive without their help - they are not given responsibility,' 'Boys should have some say in regard to their activities,' 'Control can be carried to a place where a boy will rebel.' (Note. - the Massachusetts High School Conference had 155 boys from 12 schools, average age 17 plus, for the purpose of discussion they were divided into a number of groups, hence the number of their replies quoted.) A group at Briarcliff Manor in answer to the question "When do you obey?" replied 'When agreeable and on some things always.' The group at 23rd Street Y.M.C.A. (30 boys) voiced this same difficulty as to self expression when in answer to what change they would make in the home if they had a chance replied, 'Throw out the bath tubs and put in the showers.'

IV. Conflict of loyalties.

That the present day home has many forces working against it claiming the loyalty of boys is very evident. 'Boys are influenced by their group and try to dictate to home, and inject some of their ideas into the home,' (Hamilton, Ohio, 15 boys, age 15-17). 'The boys agreed that many of the fellows would like to stay at home but they are attracted by so many activities. As a result a habit is formed to be on the go.' (Hamilton group) In response to the question 'Over what matters do disagreements arise between parents and boys' a group of eleven boys and two leaders of boys at the University Heights Presbyterian Church, New York, gave among other things the following -

'Going out in the evening socially . . . and hour of arrival home from such affairs, when full approval has been given for his going out.'

'Participation in athletics . . . how much time he should spend on them.'

'Friendship - both with boys and girls frequently become a matter of disagreement at home.'

"They oppose home restrictions. They object to parents who scold them for keeping late hours. Cannot understand why they cannot have more allowance." Parkersburg, W.Va. (30 High School boys, age 15-18, no foreigners) gives the following interesting summary on the subject, "They are having difficulty in the same old thing. The problem of doing as the gang does. Something that is generally accepted as right but they are forbidden to do it and creates a desire which is very hard to hold in." Boys desire to roam and travel, "Restrained from parties and picture shows," (Winston-Salem, N.C.) 15 boys, age 15, white, American, managerial class.)

These conflicts of loyalty doubtless are at the bottom of the rebellion against authority and the general desire for self expression so universally expressed in the various groups.

The following estimate of the influence of the radio by a

group of seven boys, age 16, at Chattanooga, Tenn. is interesting as an evaluation of one of the forces in the new day -

RADIO

1. - How it hinders
 - a - Keeps you up late at night
 - b - Keeps boys away from school lessons
 - c - Makes boys spend too much money
2. - How it helps
 - a - Gets you home at night
 - b - Educational
 - c - Old people who cannot go to church get sermons
 - d - Young people listen to sermons when they won't attend school
 - e - Helps to locate lost people
 - f - Keeps you in touch with markets and prices
 - g - Gives boys electrical education.

V. Boys Willing to Do Their Share in the Home.

"In spite of the many things that boys find difficult or unsatisfactory about home, there is the very encouraging reaction commonly given that the boy has a responsibility for his home, an obligation to make the most of it under even disappointing circumstances, that is encouraging and very hopeful. The following phrases taken from the discussion reports give an index as to how boys think in this regard. - 'Don't beg for things that are unnecessary.' - (Winston-Salem, N.C., 15 boys, av. age 15). 'We could probably find more interesting things at home if we looked for them,' 'Be more considerate of parents' counsel, and so far as possible introduce opinions and information that may make for broader understanding and avoiding of conflicts.' - (Durham, N.C. - 50 boys, av. age 17). 'Consider it a duty to be obedient.' - (Coatesville, Pa., av. age 16-18). 'The boys feel the family is a unit in life.' - (Flanagan, Ill., av. age 12-15 years). 'The boy should help in making the home what it should be.' - (Boone, Ia.). From the Massachusetts High School Camp Conference groups came the following significant statements -

- 'He should accept some responsibility since he is a part.'
- 'He should help to make the home.'
- 'Boys should contribute what money they could and help about the home, if there were no parents or girls to help.'
- 'Cooperation in the home is the best principle.'
- 'Obedience should be willing and cheerful to parents.'
- 'The boy should go more than half way.'
- 'If he cares for Father and Mother he will take responsibility.'
- 'Should avoid worriment of parents.'

'Responsibilities to home.

- 1 Earning money
- 2 Work around home
- 3 Punctuality.'

'The boy must 'use his head,' but he should try to favor his parents to whom he owes a tremendous debt for their sacrifices.'

Another from Akron, Ohio - (Hi-Y Club, 20 boys av. age 16-19 years is interesting):

"Boys should carry responsibility because he gets lots from home.' A second group from the same city: - (12 boys aged 14-16), in answer to the question 'What practice of boys in regard to their home seems to need changing?' replied, 'Spend more time with folks at home in real companionship.'

A Des Moines, Iowa, group thought "A boy should take care of some responsibility."

Again the spirit of obedience was voiced in a group in Buffalo, New York. (12 boys aged 17-18) in the following manner, "The Commandment 'Honor thy Father and Mother' should be obeyed, in spirit even though the boy may feel that his parents opinions are not correct, or are contrary to his own desire and judgment."

SUMMARY: -

"The material would seem to indicate that in many cases home is one of the areas of difficulty and disappointment for the boy. The difficulty seems to lie in this, that in a period during which the home is undergoing a swift change due to changing conditions of society generally, parents and children do not take the time and effort to understand one another and to make the sacrifices necessary to the achievement of a satisfactory solution. Many forces from the outside claim the loyalties and energies of each. For parents and children to get together in a deeper mutual regard and in an efficient cooperative effort seems necessary if the home is to pass through this trying period still capable of rendering the best service to society. The boys seem to recognize that they have a large share in the making of the home and the solution of the problems connected with it, and while acknowledging the duty of obedience, long for a democratic procedure that will enable them better to take their part for the good of the whole group as well as for their own best development."

Thirty High School boys at Parkersburg, W.Va. expressed themselves thus on the value of the home, which shows that with all his indifference and even rebellion it is still for the boy his greatest social asset, "The consensus of opinion was that if a boy had no home he would miss the influence of his parents especially his mother. He would also miss their advice. They thought that a boy with no home would lack respect for his elders when not having parents. He would also miss the economic start

that most boys get. In a home that is bad he gets bad influence and in that kind of home there is bound to be lack of entertainment to hold the boy in the home. He would get improper food probably which would mean poor health or perhaps permanent disability. The separation of parents was the worst evil the parents could give to the boy. The parents and boys should have mutual entertainment, parents (should be) appreciative and (there should be) stricter marriage laws."

BOYS AND THE CHURCH

(For use with boys 12-14 and 15-17)

INTRODUCTORY DISCUSSION (30 minutes' discussion).

I. Thinking into the Situation.

1. How much of the boys' time does the church take up?
2. What things do the boys you know do in connection with the church? Make a list of these.

II. Locating the Problem.

3. If the boys made up the program of the church, what changes would they make in it?
4. What things does the church do that helps boys to enjoy life more completely?
5. What do boys say when they criticize the church?
6. What seems to be the chief problems of boys in relation to their churches?

III. Summary.

This should review the discussion and lead into subsequent sessions.

SOME SUGGESTED OUTLINES FOR FURTHER DISCUSSION.

Problem A—Why Have a Church? (40 minutes' discussion).

I. Thinking into the Situation.

1. What are some of the things done by the church? List these.
2. Which of these are not done by any other agency? Check these on the list.

II. Locating the Problem.

3. Would the community be any different if the church left these things undone?
4. If the church left them undone, what would happen?
5. What would you have a church in your community do if you could direct its work?

III. Help on the Problem.

6. How would you describe to a Mohammedan or a Buddhist the reason for having a church in a Christian community?
7. Who should determine whether or not there is a church in a community?
8. What would you say were the deciding reasons for or against having a church?
9. How would you obtain support for the church?
10. Why do some churches have so much difficulty in keeping up their work?

IV. Next Steps.

11. If the continuation of the church in your community and nation actually depended upon you, what would you do?

Problem B—What Attitude Shall a Boy Take Toward the Church? (40 minutes' discussion).

I. Thinking into the Situation.

1. What are the churches in your community?
2. How many of these you have visited do you think are needed?
3. How many are needed in your community? Why?

II. Locating the Problem.

4. What reasons do some give for not going to church?
5. What are the reasons why some boys go to church?
6. Which of these reasons about church-going seem most convincing?
7. What attitude shall a boy take toward the church as it is in his community?

Note: This question may be discussed by using questions 8-14 below.

III. Help on the Problem.

8. In our discussion of A (if this topic has been taken up) there was a discussion of the reasons why the church should exist. To what extent, if any, should these reasons determine the attitude of a boy toward the church?
9. Some people believe the church should be supported for what it has done in the past, other people that a boy ought to go to church in order to build a habit of going to church. What do you think about these views?
10. Would you say that a boy should value the church to the extent that it recognized and made provision for his needs, or should a boy give his loyalty to the church even if its major service seems to be intended for adults?
11. Should a boy determine his attitude toward the church on the basis of what he gets out of the church or on the basis of what he can do through it? Why?
12. If the church is wrong in some respects, should a boy remain loyal, trying to change the wrongs by working from within as a member, or should he quit the church and try to bring changes by criticism from without? Which do you believe would be most effective? Why?

IV. Next Steps.

13. How would you go about this? (See 12 above).
14. Can real belief in anything always be judged by a boy's attitude toward that thing?

Problem C—What More Can the Church Do? (40 minutes' discussion).

I. Thinking into the Situation.

1. How much do people know about what the church in your community is doing?
2. Why do newspapers not print more about church happenings?
3. How can one find out about the work of your church?

II. Locating the Problem.

4. What are some of the more common objections one hears about the church?
5. Which of these are sound? Which are not sound? Why?
6. What should the church do to overcome these objections?

III. Help on the Problem.

7. Should the church take sides on the principal issues in the community? What are the reasons in favor of your answer? What can be said for a middle course?
8. Some urge that the church should promote individual and group thinking upon all issues as the best means for determining what the spirit of Jesus would cause people to do if applied to these issues. As compared with the policies mentioned in question 7, how would you rate this policy? Why?
9. What contribution to the life of boys do the services of worship of the church make?
 - a. Should these be deepened?

b. Do boys' everyday interests have any place in a church service?

10. Just where and how do you think the church can do more for your community?
11. Some Christian people, who believe the church should be an organization for work in the Kingdom and that worship should be a part of and connected with actual work, believe also that older boys must accept the responsibility of extending the Kingdom of God among boys of their own age through the use of the various organizations within the church such as their organized classes, departments, etc. What do you believe to be the duty of a Christian older boy church member in this regard? What about the many activities that are not now considered as a part of church work? *i.e.*, School, Home, Playgrounds, Work, etc

IV. Next Steps.

12. If the older boys of your church should decide that at present church membership was a part of a truly Christian way of life, what would you suggest they might do to interest other boys?
13. To what extent could you use public school and playground athletics, social activities at school, home, clubs, etc., and inter-class and inter-Sunday school activities in reaching others?
14. What plan would you suggest whereby the boys in the Sunday school classes of all the churches in your community might cooperate in winning the interest of the boys of the community to a more Christian way of life?

BOYS AND THE CHURCH

I Boys Give the Church a Significant Place in the Community.

Boys, it would appear, accord to the Church an important place in the community with a distinct function, chiefly moral and spiritual, to perform. They describe this function largely with the use of a phraseology that would indicate that their answers are more the result of habit and training than creative thinking. Here is the way they put it - "Helps boys to 'know Christ', schools the conscience, helps you see the better things of life and puts you in contact with the finest people", (South Bend, Ind., 48 boys, age 17). "The town or city without a church would die out.", "If there were no churches crime would increase beyond control", "A non-church poor is a parasite on the community", (Streator, Ill., age 12 - 15). "There is no one who does not benefit by the church. If they (certain services, activities, etc.) were not done by the church the community would not be a desirable one in which to live", (Boone, Ia.). The Massachusetts High School Camp Conference from several groups gave the following statements, "We should have a church so life in common could revolve around it", "To promote community morale and unity through discussion of community problems, knowledge of the Bible and worship", "Takes care of the social life of the community", "Has the work of discovering truths so that we will be near God", "Helps to bring people to God", "Church is necessary to a full and complete life", "A place of companionship, where a person may commune with God", "Church helps a fellow morally", "Place to teach a fellow to live better", "Blends people of a community into a group of one force".

II Boys Find Fault with the Church.

The criticisms which the boys pass on the church are more interesting and are far more free from conventional phraseology: "Feel that young people are not represented in the government of the church", "Usual morning service of worship is too slow, not interesting, too much a one man service; too formal", (Buffalo, N. Y., 12 boys, age 16 - 21). "Slow, dead, old fashioned" (South Bend, Ind. 48 boys, age 17). "Preachers and teachers 'old fogies'", "Too long on talk", "Too many hypocrites who talk well and act big in church, but who are hard, close, and even mean in business", "Too slow to catch up with high school and colleges", "Too much argument on things of small account; too strong on denominational differences", "Not strong enough on great central themes of love, truth, Jesus' way of life, etc." (Durham, N.C. 50 boys, age 17). "Too cold (spirit)", "Long services", "Preacher too much 'I'" (Corteauville, Pa.). "When you try to study religion you get all mixed up" (Streator, Ill., age 12 - 15). "Teaching of the Church not practical", "Too many people in the Church who are not living according to its teachings", "Church is always asking for money" (Boone, Ia.). The Massachusetts High School Camp Conference groups gave the following reactions:

"Hypocrites (an excuse)", "Lack of athletic equipment", "Liberalism of the minister", "Disbelief in God", "Not interested in poorer class as in the upper class", "Lacking in appeal to young people", "Full of hypocrites", "Not very enthusiastic about its task", "They (boys) are given no definite responsibility, and thus it does not interest them", "It is often run by a clique", "Too much of a social and business club for social advantage", "Church goes not good citizens", "Lack of seven day interest" (Watertown, N.D., 20 boys, age 18). "I feel that boys do not criticize the church as they do the method of conducting it. Boys like rough things and because they are not given the proper outlet at church they refrain to attend" (Live Oak, Fla., 12 students from a negro college, age 16-20).

XIII Constructive Suggestions as to What to Do about the Church.

While the boys are full of criticism of the Church they are not lacking in creative ideas and constructive suggestions as to what they consider should be done. This is evidenced by their reactions stated in the following terms: "Boys want a service of worship which is more democratic, less formal, giving opportunities for congregational expressions", (Buffalo,

N.Y., 12 boys, age 16 - 21. This group raised the question whether it were possible to have a forum type of service and retain the spirit of worship). "Considering the boy as a part of the church", "I think a boy should not spend too much of his time in church, but he should be taught citizenship to begin with and not too much about Christ" (Live Oak, Fla., 12 students from a Negro College, Age 16 - 20). "Plan to put more into the work ourselves" (Milwaukee, S.S. class of 15 boys, age 14 - 18. The direct outcome of this discussion was that the boys participated in the opening exercises of the school the following Sunday). "Should get younger men, (or younger minded, up-to-date men) to preach", "Have less form and formality", "Greater democracy in management", "More preaching on how to live and get on with folks and less on creeds and doctrines, disputes, etc.", "Shorter sermons", "A boy should go to church, help improve it. Quitting does no good" (Durham, N.C., 30 boys, age 17). "Put more pep and fel-

lowship into religion", "Illustrate religion", "Make religion practical - too much theory and quarreling" (Conona, Minn. 25 High School boys, Juniors and Seniors). "Shorter sermons", "Preach on more interesting and practical subjects", "Let young people take a more active part in the church", "Have more parties of boys and girls", "Promoting individual and group thinking on problems and issues", "The church could do more for the community if it would enter into the boys work and girls work, more completely occupy the field of the activities of youth, and thus interest them in the Christian way of life" (South Bend, Ind., 48 boys age 17. The following taken from the report is of special interest. It was written in under the caption "Next Steps". "If we as church members are a part of the church, then this job of more completely occupying the field of the activities of youth falls on us. Some of the steps would be through example, comradeship, interesting activities. The next step was to call a special meeting to

consider just what we as older Christian boys could do in winning the interests of boys to a Christian way of life". "The church should mix in the principal issues of the community, set example, and work hard to right a wrong, where a wrong exists", "stay in (the church) where it is wrong in some respects and help change for the better", (Coatesville, Pa., age 18 - 18). "Provide increased social attractions" (Streator, Ill. Age 12 - 15). "The Church in the sermon preached and at other points of expression should take a definite stand upon questions which have to do with the welfare of the community and other units which go to make up the world" (Boone, Ia.). Following is the contribution of the Massachusetts High School Camp Conference groups:- "More Gospel sermons", "Enlarge the work day program in respect to athletics, club life, closer connection with the schools", "Prayer meeting" (the group divided on the prayer meeting), "Boys should have a part in the support of the church, and a voice in its government", "Every fellow in the church should try to get other fellows of his own age to attend church", "The church should take a definite stand in regard to community affairs", "Young people are interested in church management, and want a chance for expression", "Church has a wider scope than religious exercises, - the social as well as the personal gospel", "Individualism is bad in trying to be a Christian", "A social program is an advantage to the Church", "Fellows 18 - 20 should have an active part and assume some of the responsibility", "Church should back moral issues", "Keep hands off political questions", "Stimulates thinking", "It should sponsor dances and a vital social program. The preachers should preach many sermons directly toward young people" (Ohio, Older Boys Conference). "Promote basket ball leagues", "Gospel team activities increased" (Watertown, S.D.) "Have more music both congregational and special", "More programs for young people", "More athletics, other mid-week activities, club meetings, etc.", "More co-operative programs among the different denominations" (Boone, Ia.).

IV Boys Are Willing To Do Their Share.

In addition to their criticisms and suggestions for improvement the boys are willing to take their share of responsibility for the future of the church if given opportunity. They recognize as shown above that the church is a much needed institution. They speak in clear language on the subject: "Plan to put more into the work themselves...The direct result was participation in opening exercises (Sunday School) on the following Sunday" (Milwaukee, Wis., 18 boys age 14 - 18). "A boy should go to church, help improve it. Quitting does no good" (Durham, N.C., 50 boys, age 17). "If we as church members are part of the church, then this job of more completely occupying the field of the activities of youth falls on us" (South Bend, Ind., 48 boys, age 17). "Stay in (the church) and help change for the better" (Coatesville, Pa.). "The boys agreed, that if the continuity of the church in our community and nation actually depended upon their regular attendance and support they would give the support" (Boone, Ia.). The Massachusetts High School Camp Conference offered the following - "One cannot expect to take away anything unless you put something into it; this applies to the church", "Every fellow in the church should try to get fellows of his own age to attend church", "Fellows 18 - 20 should have an active part and should assume some of the responsibility", "Loyalty, support, give more to it than he gets out of

it". "Your duty is to support the Church", "For the greatest amount of good (a boy) should connect himself with the Church", "Most of the group agreed that it was their responsibility as individuals to support the church financially and by their interest, more than this they felt little responsibility".

V Some Religious Problems of Boys Stated.

A group of twenty-five High School boys at Winona, Minn., in an interesting discussion gave expression to some of their religious difficulties in the following unconventional straightforward language: "Why go to Church at all?", "Couldn't a boy who went to Church once a month because he wanted to, be better off than one who is forced to go every Sunday?", "Why do the old folks make such hard work of religion?", "Religion is not made understandable to boys". "Christ is not presented as human, - too far away", "There are so many religions, which is right?", "They all go back to the Creator", "Every tribe has its beliefs which they live up to, won't that count for them?" "When is prayer effective?", "What good is prayer?"

The leader's summary is helpful in realizing how earnestly the boys were about the problems discussed: "the genuine, deep, keen interest of these boys, many of whom have had little to do with the church, surprised even themselves. I frequently had to use a whistle to keep them all from talking at once. The talking was always to the point. I talked only enough to ask a leading question or so. I expressed no opinions. The above problems are real to these boys. 'Christianity' frequently was an interchangeable term with 'religion'. The term 'practical religion' for 'everyday living' seemed uppermost in the boys' minds. Another discussion on this topic will be held in a week or so. It will take up specific problems. The last series of discussion on school problems led to such practical results amongst the boys in their conduct at school that the Girl Reserves became curious and asked the boys to a joint supper-meeting to find out about it."

BOYS AND SCHOOLS

I General Attitude of Boys.

The general attitude of boys towards school, would appear to be that it is an institution of a society, in which they find themselves, some accept it cheerfully and have adopted stereotyped reactions towards it, and appear to be working happily from that point of view; on the part of others, the school like other institutions is being seriously challenged.

II Points of Resistance.

The points of resistance seem chiefly to be as follows:-

The teachers lack a personal interest in and sympathy with boys and this is reflected in their school work. One discussion (15 boys, 23rd St. Y.M.C.A., New York City) showed by actual count that out of 111 teachers with whom the boys had contact, 60 were disliked while they were indifferent towards 13. They liked 39. An inquiry into the causes for dislike showed that most of the reasons centered around the personal attitude of the teacher as revealed in these definite answers: "The bookkeeping teacher treated a boy like a baby", "Had no consideration at all for the boys", "Refused to allow one of the boys to break the lock of his locker when he could not get his sneakers out in any other way", "Used words that the boy could not understand and tried to make a fool out of him". Several reasons for dislike centered around overwork and home assignments of work. Their reasons probably in most cases reflect on the boy rather than the teacher.

1. - The Personal Attitude of the Teacher.

The personal attitude of the teacher to some extent no doubt reflects the character and weakness of our system. Take for instance the case of the locker and sneakers just mentioned. The teacher doubtless as an employee of the public, felt duty bound to preserve school property from damage pitted this point of view against that of the boy anxious to get his sneakers for a run or a game in the gym. If the teacher had appreciated the emotional reaction of the boy and had realized that an attitude on his part was being formed, that would be inimical to future work, he would have taken care to have gotten the sneakers out in some way, or what would have been better would have entered sympathetically into the boy's problem and have worked loyally with him to solve it. Such a procedure even if the sneakers had not been released, would have shown the teacher to be a real companion and co-worker rather than the guardian of public property, which for the moment stood between the boy and an hour of legitimate fun.

Another discussion (7 boys, 86th St. Y.M.C.A., New York)

showed 25 teachers liked, 23 neutral and 8 disliked. Here again the personal attitude of the teacher looms large as is shown by the boys' phraseology: "Talk too much about themselves", "Nag at you", "Always growling at you", "Pick spitefully on some boy or group of boys", (Jewish boys cited as a group), "Mooned on the girls".

On the contrary when it comes to the reasons given for the popularity of certain teachers, the personal element does not so much enter in though it is evident. Here are some replies from the two groups mentioned above: "Liked the teacher because they liked the subject", "Made the subject interesting", "Didn't ask them any questions", (one group complained that teacher did not ask enough questions and so the boys did not have enough opportunity for discussion) "Didn't give nasty tests", "Does not talk all the time himself", "Isn't strict and doesn't always insist on homework being done", "Wasn't serious all the time", "He was fair - if you made a slip and deserve a 'zip' or a misdemeanor he wouldn't put it down, but would first give you a chance to redeem yourself", "Does not yell at you or bawl you out". In this connection the replies of the group at Coatesville, Pa. (age 16 - 18) to the question, "What are some of the ways that a teacher can help a fellow?" are significant. They are all in the realm of personal relations. Here they are: "Personal interviews", "Personal interest", "Setting example", "Giving advantage of their own experience".

2. - Study not Related to Life Situations.

The second point of resistance is with the system of education that is based upon future expectation of the use of knowledge gained in school, rather than the approach through the interests and needs of the boy in the situation where he now is. The following will show something of the boys' reaction in this respect: "There was no use in jumping in for a swim when he did not feel like it" ((Note. They all (86th St. Y.M.C.A. New York) used the pool at the Y.M.C.A. and loved it.)). "Some dislike the crazy 'physiologic' 'Is that right?' 'Yes' 'phys-i-o-log-ic dancing in the schools" (Note. These boys all used the Y.M.C.A. Gym.), "Music all right in high schools but rotten in public schools - do, re, mi - all exercises", "Why take up math in commerce?"

In answer to a question as to the value of the continuation school (15 boys, 23rd Street, Y.M.C.A., New York), the fellows said "that the continuation school was all right if it was linked up with their work." The leader's comment here is worth noting. "It seems to me that everywhere I got the same answer in regard to continuation schools and this raises the most interesting question

as to the value of any educational program that cannot be made to appear interesting related to the work of the student." "The 86th St. Y.M.C.A., New York group (7 boys) are torn between work and school" and "the pull between work and school is distracting. One member of the group knew of a fellow who liked it because his industry had organized its own continuation school, and the study was all related to the fellow's work." This same group when asked to evaluate comparatively a year of school with a year of travel unanimously chose the year of travel. Our first reaction to such a conclusion is apt to be that it is the love of adventure, and the novelty of travel, and so dismiss it with that. But isn't that just the real underlying fact which is of value. Our schools are dry, monotonous and uninteresting when in reality they may be made real exploration expeditions into regions unknown with most if not all the rewards of travel, and such that travel does not usually afford.

III Character Development in School.

Further in this matter it is interesting to note that in rating the things of value in school to the boy the Coatesville, Pa. group placed athletics second only to study and class work. In the realm of character building values studies lose out not being mentioned at all, the factors mentioned were "Chapel talks", "Discipline", "School spirit", and "Character of teachers".

IV Value of "Marks".

As a further insight into the attitude of boys toward the system of education may be given the result of study of the reliability of marks given in school by the South Bend, Ind., group (30 boys, 23 gave replies to the questions, average age 17, a Hi-Y club). Twelve out of the twenty-three thought the marks did not convey to the parents a true estimate of what the boy had done. Eighteen out of the twenty thought they did not get the highest marks in the subject they studied hardest. Fifteen out of twenty-three thought they got about the same marks in each subject every time. Twenty of the number agreed that some teachers were "harder" or "closer" markers than others. However, fifteen of the group thought they worked harder with marks than if they received no marks at all. Eight thought differently. Nine out of twenty-three thought the reports made them more interested in "Passing" than in mastering and enjoying the subject studied. Fourteen had the opposite view.

V A Real Situation Handled.

The report of the experience of the twenty-five High School Juniors and Seniors (Hi-Y Club) at Winona, Minn., with the discussion upon "Boys and School" was so helpful not only

to those studying the problems of boys, but to the boys themselves, leading to definite action, and to the school authorities, that it is here given verbatim and almost in entirety:-

How take the new order in Winona High School?

1. - Thinking into the Situation: After a few preliminary questions one of the leading boys exploded against several present who were implicated in problem (b) stated below. A hot discussion followed. It led into problem (a) which has become the major problem. It seems to loom big in the minds of a majority of the student body. So the interest is keen and genuine. It has arisen from definite problems that affect their everyday life.
 - a. A principal who for years had run the school well, permitted some personal troubles to dull his interest. Conduct and discipline of students became wild and loose. A so called "student government" became student license. A new principal this year naturally meant changes towards a smoother running of the school, interfering with the old order. How take the new order?
2. - Locating the Problem:
 - b. A new man teacher is well liked by the boys. But in his study hall these same boys take advantage of his inexperience in securing discipline and still keeping respect and friendship they continually raise a "rough house". Are the boys ruining the reputation and career of a young man whom they like just because they do not stop to think or shoulder responsibility? Do students have any responsibility for the discipline? Do students seek the reasons behind laws, rules, regulations, suggestions from principal or faculty? Do students permit themselves to be hastily influenced by rumor, by mob impulses, by crabbing of a few discontents? What would happen if students really wanted to cooperate with the faculty?
3. - Help on the Problem: The boys took time to think. They got the issues down in black and white. They weeded out the influences of rumor. They took time to size up those who always grumble, who always believe that no good can come from those in leadership or power. They distinguished destructive criticism from constructive. They thought out the meaning of cooperation, the meaning of student participation. They found that they really had little to kick about, that most of their problem was misunderstanding (some maybe on both sides), that they really were well off.
4. - Next Steps: They decided to back up the new principal. They understood the reasons for the changes in regulations and could intelligently influence others. The editor of the weekly paper wrote a splendid editorial

which showed considerable advance over his previous attitude. They consulted with the principal and some faculty members and showed that they were ready for cooperation and participation.

5. - Leader's Opinion and Comment: The principal is a wise man. I had kept him informed. We both realized that changes take time. We agreed that he was very fortunate to have so many of the students get to thinking so quickly, that usually it takes a year for the students to advance as far as they have these past few weeks. And he gives this discussion group most of the credit. He kept in the background thru it all. The discussions touched more or less on most of the points under Outline 4, but naturally not in that order. They were all sub-points under the bigger problem the boys faced.

This experience was evidently of great value to:

a. The High School boys in

- 1'. Sensing a problem
- 2'. Facing it squarely and openly
- 3'. Analyzing it successfully and finding the real difficulty (in themselves mostly)
- 4'. Finding a way out
- 5'. Acting with courage and conviction along the path that they thought would lead them out

b. The Principal in

- 1'. Knowing that boys can and will meet situations that are real to them. That their judgment has a remarkable degree of reliability.
- 2'. Realizing that his part is best played as a rule in the role of one sympathetically co-operating with boys who are working out their own destiny.
- 3'. Knowing the value of the cooperation of outside agencies.

c. To the Y.M.C.A. Secretary in

- 1'. Appreciation of the value of discussion as a method of group procedure in facing real life situations.
- 2'. Revealing the power and capacity in boys to meet the situations that face them.
- 3'. Demonstrating the value of tactful, intelligent guidance to boys in meeting their problems.

d. To the Helsingfors Conference in

- 1'. Revealing at least one problem faced by boys in reference to school.
- 2'. Showing the persons and factors involved in such a problem and the part played by each.
- 3'. Demonstrating the value of a certain mode of attack upon problems of boys.

VI SUMMARY The material on the subject of the boy and school would seem to reflect the system used and the personal attitude of those employed to teach. The system is to a large extent divorced from the life situations of the boy, and tends to be imposed upon him. There is lack of sympathetic understanding of the personal interest in boys which to a large extent takes the interest out of school.

U. S. A.

HOW MUCH WORK SHOULD A BOY DO?

This discussion was primarily intended to bring out whether or not there was a conflict between work for a boy and his school. What work if any, how much, and what kind of work, while attending school; and under what conditions should work take precedence over school. Further, "How can a boy find out what he should undertake as his life work?"

The discussion reports give practically nothing on the question of work for a boy who is still in school. Undoubtedly most of the boys who were in the discussions did little else than school, or those who did did not find it a real problem.

I Why Do Boys Leave School:

The reasons for leaving school were definite and well stated. These reasons are summarized below, the times each reason was mentioned being given. These are taken from four discussion groups at Chattanooga, Tenn., Lafayette, Ind., Charleston, S.C., and Winston-Salem, N.C., totalling 44 boys, average age 15.

Lack of means. 1
Because they see \$15 or \$20 per week. 1
Don't look into future. 1
Don't like to study. 3
Gone to school and flunked out. 4
Afraid they can't get their job after school is out. 1
Get in trouble and are expelled. 2
Have to earn support. 4
Parents opposed to higher learning. 1
Chance to learn a trade or business. 2
Laziness. 1
Poor health. 2
Some play needed. 1

While the reports are too few to justify conclusions, yet it is well to note the principal reasons toward which the figures tend to point, viz: a. Failure in school work; b. Necessity for earning their livelihood; c. Lack of enjoyment in school work.

II How Can a Boy Find Out What He Should Undertake as His Life Work?

Two good discussions on this subject were reported - An Excerpt from one is given, the other reported verbatim as sent in. They tell their own story without comment:-

"The following points were made by the boys relative to problems: 1. Conflicts with parents; 2. Take a job he does not like because it is the only one available; 3. Shifting ambitions from one vocation to another. They had quite an argument as to the time when a fellow should decide - most of them thought when he was a sophomore or a junior in college. They thought that every one needed a good general education.

Their opinion was that wages, hours and working conditions were relatively secondary to an intense interest in the vocation. The boy dominating the discussion contended that he would rather work for less pay if it was a satisfying experience. The same boy contended that it was generally expected that a person should make some money, or achieve some fame and then help the world. They said you have got to look out for yourself first. While these boys represent a rather wealthy group, none of them thought that their choice would be made on the basis of money. They thought it was just as good to make shoes at a cheaper price as to be a minister, the element of sacrifice was in both. When the question of honorable and sacred work was introduced one fellow shouted out, 'The lowest kind of a vocation is a criminal lawyer'. Other boys contended that the vocation of farming was sacred and honorable - doctors, ministers and social workers were included. The boy dominating the discussion asked for the definition of an honorable and sacred vocation. The director of the discussion asked the boys what they had in mind and they came to the conclusion that any vocation was honorable and sacred if it contributed to the welfare of humanity. The leader of the discussion raised the matter of the work of Jesus. Some boys said he was a carpenter, others a tent maker, two that he was a professor, a social worker, a debater, a preacher, etc. They immediately recognized that his vocation had an influence in his life. The discussion centered around what a true Christian would do. They were not content to just talk about the average Christian - he would choose an honest vocation." (Chicago, Ill., Hyde Park Y.M.C.A., 25 boys, age 16-17).

"Problem: How can a boy find out what he should undertake as his life work?

"1. Thinking into the situation.

a. How are the boys and young men you know of finding out what to do as a life work?

- (1) Find out through the subjects they make the best of in school.
- (2) By process of elimination. He tries jobs till he finds one he is capable of handling and suits his tastes.
- (3) By developing his talents.
- (4) Follows father's footsteps.
- (5) By advice from older people. (Find yourself campaign, etc.)
- (6) Holy calling.

2. Which of these is the best way?

- a. School - 4 votes.
- b. Developing talents - 3 votes.
- c. Compromise was effected by the following sentence

adopted by whole committee. 'Developing talents through school.'

B. Locating the problem.

3. What difficulties do boys meet in trying to decide what to do?
 - a. Objections of parents.
 - b. Not talented in work they wish to take up.
 - c. Haven't found any talent.
 - d. Afraid to start on one lest we fail.
 - e. So many different trades it is hard to decide.
4. Who should do the work of the world? Should some people because of their wits, cleverness, wealth, or popularity be relieved of working and have others do it for them?
No -- Unanimous.
5. At what age should a boy decide his life work?
16 - 25 - Unanimous.
6. Does it make any particular difference what kind of a job we have as long as the wages are good, the hours not too long, and the working conditions pleasant?
 - a. Yes it does.
 - (1) If you don't enjoy it you are not getting the best out of life.
 - (2) If you don't like it, you will not be satisfied.
 - (3) If you are in place where your true value is not coming out for the good of the world.
7. Is it more desirable to be a lawyer, a manager, an engineer, or in some other position in which we do not have to work with our muscles?
 - a. It is more desirable (Unanimous)
8. Should each one of us be trained to do some particular thing and stick to it, or should we take the best job we can get?
 - a. For training. (Unanimous)
9. What is the difference between a job, a position, a profession, and a calling?
 - a. Job is something you do for bread and butter.
 - b. Position is something you acquire by merit.
 - c. Profession is a certain line of special work.
 - d. Calling is a man's inner urge to his life work.

c. Help on the problem.

10. If I wanted to choose some particular kind of work, how should I go about it to find out what I should do?

- a. Consult some one who follows that work.
- b. Specialize in school.
- c. Be an apprentice.
- d. Read books on it.

11. Should I make the choice on the basis of where I could make the most money, be the most popular, or on the basis of the kind of work that is most needed in the world?

- a. Most needed (Unanimous)

12. Can a fellow find any happiness or satisfaction in his work, or is it just a matter of unpleasant drudgery from which we should escape as soon as possible.

- a. Can find satisfaction (Unanimous). "

(Chattanooga, Tenn. 7 boys, age 16).

HOW MUCH SHOULD A BOY PLAY?

This area is pretty largely a concern of the younger boy. With older boys the use of time is a more serious matter. They have begun to see and in many cases to feel the responsibilities of life; many are earning their livelihood.

The use of the outline on this subject was very limited. The results are here summarized for their suggestive value.

The outstanding impression gained from a perusal of the reports is that the average, normal, healthy boy thinks play is his right, that anything that is interesting and that gives him fun is play, that he should have plenty of it, and that his own physical endurance is the limit of the amount that should be allowed him. Their own words give the underlying assumption that is in their minds, as follows:-

"Boys have pleasure when they play and enjoy a great deal of sports", "Work is labor", "Play is recreation", "I do not think that only children should play, but everyone", "I think boys do not have enough time to play", "I think five hours a day should be spent in playing", (A group of boys age 15-17). "Work is not fun", "Having plenty of fun", "A fellow needs to play games for exercise", and "For a good laugh", and "to play with other fellows", (Bay Ridge, Brooklyn, N.Y., 10 boys, age 12). The Bay Ridge group named the following as furnishing the boy with plenty of fun:-

- "Movement of body - exercise"
- "Practice in skills"
- "Laughing, joking, 'razzing'"
- "Fighting, arguments"

A boy in the group who championed the statement that boys had "too much time for play" was pushed then and there right through the window. This was also evidently play and the boys seemed to have had their "money's worth" for they volunteered to earn enough money to pay for the broken glass in the window.

"Athletics" seems to mark the entrance of the boy into a somewhat different realm of play. The buoyant, restless, reckless, bubbling over, laughing, shouting lad is somewhat tamed by rules, the social character of the play and the pressure of ethical standards of procedure. He begins to be somewhat hedged in and tamed. A group of 23 negro boys (age 12-17) at Florida Memorial College, at Live Oak, Florida, use a phraseology very different from that given above. Here it is:- "Selfishness keeps fellows from getting out of a game really what they should", "If playing dirty wins the game, who not do so, and get the honor for self and school?", "Forget that you are in to win". These boys have emerged from the field of wild barbaric play dear to the younger boy and are living in the realm of ordered, ethical recreation which has its gay tones to be sure but which lacks much of the wholehearted abandon of the more savage pastimes. Ordered recreation can easily pass over into work. The Bay Ridge group in answer to the question "Does

a member of one of the big teams 'play' or 'work' baseball?" replied "both play and work".

The problem with reference to play is chiefly that of getting enough. The measure is "when they are tired out". Sometimes, however, the indulgence in play leads to neglect of tasks at school, at home and elsewhere in the ordered social fabric and then there is conflict. But we are more lenient with a boy's sins in this respect than in most anything else and well we may be for the time for play is all too short as we all too well know.

The ethical problems connected with play are more conspicuous in the field of organized games than in the realm of the younger boys.

PATRIOTISM AND YOUNGER BOYS

The amount of material sent in on this subject was small, which fact together with the desultory, somewhat scattering and confused interest would seem to indicate that for the younger boy the area presents few difficulties.

The reactions given reflect the traditional home training, and patriotic propaganda of the school, the church, the press and the government. Since the boy's world is not vitally and closely affected, at least in the usual round of work and play, by the government it is not a matter about which he gives much thought. The flag, the standards of loyalty to one's country, admiration for the nation's past and its heroes are taken more as a matter of course and there is a bit of fun and play for the boy gathered around national holidays, public parades, flag drills, and displays, that makes it easier to accept than to challenge the traditional point of view, and there is no functional reason inherent in the situation of the average boy to impel him to do so.

The Hyde Park, Chicago, group (18 boys, age 16-17 years) stated their difficulties in the following sentences:-

1. - "How can we get a world attitude without losing a spirit of loyalty to our own country?"
2. - "It sounds nice to talk about world brotherhood, but we don't care to eat and sleep with some of these people. How far should we go in talking and doing these things? Avoid a difference between what we talk and what we do."
3. - "Isn't the spirit 'My country right or wrong' all right? Doesn't a mother stay by her boy whether he is right or wrong?"

This group of boys was divided as between the "100 percenters" who took but little part, and the more liberal boys who had apparently a different background. The group did not see much relationship between right behavior between athletic teams and the behavior between nations. "They thought there was little possibility of stopping war".

A group of colored boys at the 135th St. Y.M.C.A., New York, delivered a pretty thoroughgoing evaluation of the World War which is here given:-

Evil Effects of the World War.

- a. Loss of life.
- b. Devastation of large areas and buildings.
- c. Financial losses in the war.
- d. Disorganization of industry.
- e. Moral reaction after the war.

- Crime wave, due to untoward economic conditions, the unstable character of men who had been gassed, the familiarity with pistols and guns, general carelessness of life. There was a division of opinion, some saying it was a continuation of hysteria during war, others that it was a reaction from the restraint which people felt during war.

-Asking if moral conditions were better or worse since the war, they were divided. They mentioned prohibition and the lawlessness arising from it, but did not believe prohibition should be attributed to the war. Were the moral relations of men and women lower than before the war, or about the same. The older fellows said "lower"; the younger group said "about the same".

Good effects of the World War.

- a. Stimulated world-wide resolve for international peace.
- b. Increased interest in religion.

Some debate on this. Some thought that the increase was during the war, but not after. Some thought the increase was after the war, not during it. 7 believed war increased religious interest. 2 believed war diminished religious interest.

- c. America gained in prestige and is now able to make more permanent contribution to life of the world. Her contribution is needed.

Had the war done more good than harm?

Yes - 7

No - 2

They discussed at some length whether war was ever justifiable and their conclusion was that it was -

- a. To secure reparation or damages, but
- b. Primarily to require proper respect.

A group of colored boys (17 students) at Florida Memorial College at Live Oak, Fla., (age 15 - 17) felt that to respect foreigners in games at home would mean "the birth of a nation".

This same group had the following "next steps" to suggest in making headway toward a better state of affairs:

- a. Do not believe everything we hear about other nations.
- b. Study to know the real problem as they confront it.
- c. Get a better knowledge of "Christ's way".

A good group of 45 High School boys at South Bend, Ind., (age 17) usually keen in their reactions to other topics on patriotism had "not much thought on this problem. Very little knowledge of papers other than New York Times and Chicago Tribune, though some were familiar with the Christian Science Monitor."

This group defined patriotism as follows:

"The things that are considered patriotic: anything that upholds the nation, anything that upholds the newspapers standards of patriotism. To some, obedience to law is patriotic. Also observance of patriotic holidays, tho

they are often observed in a way that is unpatriotic, if breaking the law is unpatriotic."

The above summary undoubtedly reveals either that the method of approach was poor or not sufficiently extensive to reveal the facts, or that the area is not one of interest and difficulty for younger boys.

HOW BOYS AND YOUNG MEN MAY FIND OUT WHAT TO READ

(For use with boys 12-14, 15-17, and young men 18-25)

(40 minutes' discussion for boys, 50 minutes' discussion for young men)

Note: The following outline deals with a single problem and therefore does not have the usual "Introductory Discussion."

I. Thinking into the Situation.

1. What books during the last year have been read by boys or young men* whom you know? List these. Which are the best five? (The leader after discussion should mark the best five with a star.)
2. What papers do boys or young men buy or subscribe for?
3. If you were an editor of a paper for boys or young men, what would you put in it? How often would you issue it?
4. What books and magazines were required last year in your school, high school, or college work? Which of these would you have read if they were not on this list? Which of these are you glad to have read even if you might not have picked them out yourself?
5. What are the three books you have ever read which interested you most?
6. What books or articles that you have read in the past year have been of most help to you? How have they helped you?
7. Read through the following list of titles. Mark with a check mark (✓) those that you would merely glance through; mark with a cross (+) those that you would read, retell to others, and possibly read again yourself.

New York Times.	Boys' Life of Lincoln.
Robin Hood.	Wild Animals I Have
Treasure Island.	Known.
Pilgrim's Progress.	Ivanhoe.
Three Musketeers.	Riders of the Purple
Hot Dog.	Sage.
Chicago Tribune.	Sunday School Times.
Popular Mechanics.	"How to Do It" Books.
Autobiography of Benjamin Franklin.	Radio Magazine.
Study in Scarlet.	Dicken's Child's History
Rover Boys on the Great Lakes.	of England.
	The Half Back.
	Hound of the Baskervilles.
	The Motor Boys in South America.

II. Locating the Problem.

8. How do boys or young men decide what to read?
 - a. To what extent do they read only things they are interested in? *e. g.*, radio, etc.
 - b. How far do others, such as parents, teachers, friends, help them by suggesting what to read?
 - c. What use do they make of the libraries? What help does the librarian give in choosing their reading?
 - d. Do they read books and articles through, or do they skip certain parts? If they skip certain parts, what is it that they skip?
 - e. What papers and books do you hear folks disapproving of? Does this make any difference in the choice that boys or young men make in reading?
9. How valuable is reading in opening up new interests for boys or young men?

*Delete the word "boy" or the words "young men" according as to whether the outline is used with the one or the other group, and so throughout.

a. What books have ever started you off on a new hobby?

b. Do you ever look for a book on a new subject?

10. How much of what you read in books, magazines, or newspapers do you believe? How can a boy or young man tell whether or not he is reading the truth?

11. Summary question.—What safe guides or practice can a boy or young man follow in determining what to read?

Note: The leader should use this question to summarize the discussion under the heading "Locating the Problem." This should be done by asking for responses to the question from several of the group or by throwing it open for a general discussion of three or four minutes. He should then proceed to answer the question by a more detailed use of the questions under the following heading.

III. Help on the Problem.

12. What persons have had most influence in determining your reading?
13. The following sources may be of help in determining what to read. Which five do you think might be most helpful? Mark the five best with a star (*).

Librarians.

Newspaper editors.

Successful business men.

Ministers.

Successful professional men, such as doctors, lawyers.

Superintendents of Sunday schools.

School teachers.

One's friends.

College professors.

Book review sections of Sunday papers.

Magazine editors.

Parents.

Book review sections of various magazines, such as Literary Digest.

Book dealers.

Examination of the book, magazine, or article itself.

Y M C A secretaries.

Dealers' catalogues.

Printed bibliographies from various sources.

14. The following facts about an article or book may help in determining its value as a piece of reading material. Mark the three which will help most in determining its value.

The publisher.

The mechanical make-up of the book.

The author.

An examination of its table of contents.

The opinion of a friend.

A review of the book in some standard magazine or periodical.

The opinion of an expert in the field which it covers.

The reading of the introduction and preface.

A few minutes' reading of certain parts of the book.

IV. Next Steps.

15. As a result of this discussion, what three books do you think you would next like to read?

to whether the outline is used with the one or the other

WHAT TO READ

There are but four reports on this subject and in reading the following study this should be constantly kept in mind. The two, however, by Mr. Silcox are so well done that they deserve special study just as they are. One was with a group of negro boys and the other was with white boys. The results were in several respects surprising and comparison is both interesting and profitable. Except where mentioned, however, all four reports are treated together. The reports are from groups as follows: 135th Street Y.M.C.A., N.Y. City, 12 boys, age 15-17 Negro.-West End Y.M.C.A., N.Y. City, 12 boys (white, working boys aged 17-18), - Rock Island, Ill. Y.M.C.A. 10 boys 17-23.-Pittsburgh (downtown Branch) group of boys.

The results in all four groups showed a gratifying tendency toward good reading, done chiefly at home. It was to be expected that works like those of Zane Grey, and sporting literature would be appealing to boys and such was the case. The boys look chiefly to librarians, successful business and professional men, Y.M.C.A. secretaries, parents and teachers, for guidance and suggestion in reading, only occasionally do they go to the minister of their Church.

A further special study of Mr. Silcox's two reports reveals some very interesting results:

1. The most commonly read daily papers, weekly magazines, and monthly magazines are given below. (Numbers reading regularly and numbers reading occasionally are added together. W - White. N - Negro)

a. Daily

New York World	W - 8	N - 10
Daily News	W - 9	N - 9
New York Journal	W - 8	N - 9
New York American	W - 6	N - 11

b. Weeklies

Saturday Evening Post	W - 7	N - 9
Liberty	W - 7	N - 8
Life	W - 6	N - 6
Judge	W - 8	N - 3

c. Monthlies

Popular Mechanics	W - 10	N - 9
Radio	W - 5	N - 1
Cosmopolitan	W - 4	N - 8
American	W - 4	N - 1

As to their favorite magazine or paper the following had more than one reader: - Literary Digest (W - 3, N - 2) Forest

and Stream (W - 2), World Review (N - 3), Boys Life (N - 5).

2. The comparison of the sections of newspapers frequently read is also interesting:-

Sporting	W - 12	N - 11
Editorials	W - 7	N - 6
Advertisements	W - 3	N - 4
Literary, Dramatic and Music Criticism	W - 6	N - 6
Radio News	W - 6	N - 3
Letters to Editor	W - 5	N - 3
City News	W - 7	N - 8
International Affairs	W - 10	N - 7

3. As to the news items of the week the following facts given are interesting:

Locarno Treaty	W - 3	N - 3
Queen Alexandra's Death	W - 3	N - 0
Rhineland Case	W - 2	N - 9
Riffian War	W - 0	N - 4
Army and Navy Game	W - 0	N - 7
Red Grange turns professional	W - 0	N - 7
Abolition of Sub- marines	W - 0	N - 4

The difference in the dates of the discussion (White group Nov. 25, Negro Nov. 30) doubtless accounts for some of the difference between White and Negro.

4. It is interesting to note the extent to which the classical authors are read by boys as shown by the results given below (The numbers indicate the total number of books of each author read by the group):

J. Fenimore Cooper	W - 22	N - 19
Zane Grey	W - 42	N - 20
Charles Dickens	W - 19	N - 19
Rex Beach	W - 14	N - 12
Sir Walter Scott	W - 20	N - 20
Rafael Sabatini	W - 11	N - 13
Robert Louis Stevenson	W - 12	N - 16

5. The boys were asked to give the sources of help in determining what to read. The principal sources are mentioned below:

Librarians	W - 9	N - 5
Successful business men	W - 6	N - 4
Successful pro- fessional men	W - 4	N - 5
S. S. Superintendents	W - 0	N - 1

School teachers	W - 3	N - 7
College professors	W - 3	N - 4
Parents	W - 6	N - 6
YMCA Secretaries	W - 6	N - 6

6. The groups were asked to name what they would put in a paper for boys and young men if they were the editor. The lists are given for each:-

White Group

Sporting News
Topics of the day
Some Stories
Travel
Humorous or joke page
Mechanical arts, handicrafts.
Question and answer page.
Lots of illustrations.
Biographic or human interest stories.
Woodlore (outdoor life).
Personal hygiene

Negro Group

Sports
what other boys are doing
(including boys of other countries)
National topics
Biographies of great men especially of generals.
Boys' problems
New inventions or things a boy might make for himself.
Stories, especially social stories.
A joke page.
Pithy sayings from great men

The choice of the negro boys tallies much better with what they indicated above under 2 and 3 as their preference in reading material than does that of the white boys.

WORSHIP AMONG BOYS AND YOUNG MEN

(For use among boys 15-17 and young men 18-25)

INTRODUCTORY DISCUSSION (25 minutes' discussion).

1. In what ways do boys (or young men) you know worship? What do they do at such times? When do they worship?
2. What kind of worship do you like best? Why? What kind least? Why?
3. What kind of worship gets you somewhere?
4. Just what help in living do you expect to get in worship? What hinders getting help through worship?
5. When is it easiest to worship? When is it most difficult?

A SUGGESTED OUTLINE FOR FURTHER DISCUSSION.

Problem A—When May We Expect to Worship? (1½ hours' discussion).

I. Thinking into the Situation.

1. Which five of the following occasions do you think are the best as a rule for worship? Give reasons for your opinions.
 - a. Sunday evening church service.
 - b. A funeral of a friend or relative.
 - c. A football team which just before an important game has found that one of their best players is professional on a small technical point.
 - d. A high school commencement exercise.
 - e. A baseball team which finds that three of its members object to the proposed season's schedule because several games are to be played on Sunday.
 - f. Midweek prayer meeting.
 - g. A young man soon to be married, who has lost his job.
 - h. A parade service in Army barracks.
 - i. The attempt to get the antitoxin through to Nome last spring. (Balto, the sledge dog, and his driver.)
 - j. Sunday morning church service.
 - k. A monthly meeting of the Board of Directors of a Y M C A.
 - l. Two chums on the golf course Sunday morning.
 - m. A college commencement exercise.
 - n. A thunderstorm.
 - o. A revival meeting.
 - p. A fishing party in the woods.
 - q. A meeting of elders or deacons of a local church.
 - r. Finding a beautiful flower in the woods.
 - s. The christening service of a little child.
 - t. A "pinch hit."
 - u. The union service on Memorial Day.
 - v. The total eclipse of the sun January 24th, last.
 - w. A Junior Christian Endeavor meeting.

- x. The inaugural service of the President or a Governor of a State.
- y. The discovery of a new line of thought.
- z. A young people's meeting.
- z1. A young man resisting the appeal of a beautiful girl suggesting loose conduct.

Note: The leader will do well to have the above list mimeographed and as the discussion is started hand one to each member of the group. He should then read question 1 and the list following it. The group should then each check the five that appeal to them most. They should be asked to give their reasons orally and then give and take on that will constitute the discussion for this section. Allow 25 minutes for this exercise. If two sessions of the group are necessary to cover this discussion on worship "Thinking into the Situation" may well occupy the first session and the balance of the outline the second session.

II. Locating the Problem.

2. What is it that we should look for in an experience of worship?
3. Boys (or young men) report that they worship on many occasions outside of what we call "services of worship." You may know of some who have had that experience. Describe any such you may know. Note: The leader should list these, with abbreviated descriptions, on a blackboard. What is it about these occasions that seemed to make them of value to those who had them? Note: The leader should allow 5-8 minutes only for brief statements here. It is not necessary to analyze all the experiences.

III. Help on the Problem.

4. In what order would you rate the following as to their effectiveness in promoting an experience of worship?
 - a. Unselfish service.
 - b. Ritual.
 - c. Democratic procedure in church services.
 - d. Silence.
 - e. Music.
 - f. Difficulties met and overcome.
 - g. Good architecture.
 - h. Images and pictures.
 - i. Cooperation in constructive tasks.
 - j. Prayer.
5. How is Jesus related to experiences of worship?
6. Summary.—In what ways are the deepest fellowships experienced?

IV. Next Steps.

7. What changes in daily practices will help boys (or young men) to enjoy a better fellowship with God and with one another?
8. What changes in attitudes will help the situation?

FROM WHAT SOURCES DO BOYS GET THEIR EARLY IDEAS ABOUT SEX?

(For use with boys 12-14)

(45 minutes' discussion)

Note: This outline deals with a single problem and therefore does not have the usual "Introductory Discussion."

I. Thinking into the Situation.

1. What false stories have you known parents to use in telling boys of your age how a baby brother or sister came to the family? Why do boys believe such stories to be false?
2. Where parents have tried to tell what really brought a baby brother or sister to the family what comparisons or stories have they told?

II. Locating the Problem.

3. From what sources do boys of your age generally get their first ideas about how babies come into the world and of the necessary sex relations between fathers and mothers?
4. What boys have you known who got their first ideas from boys or girls of their own age? Describe the situation which caused the ideas to be talked about.
5. What boys have you known who got their first ideas from the stories of boys or girls older than they? Describe the situation.
6. What boys have you known who got their first ideas from adults? Describe the situation.
7. What boys have you known who got their first information from their own parents? How did it come about?

III. Help on the Problem.

8. How should such information come to boys of your age?
9. In how many cases is the information given in vulgar, secretive, furtive fashion?
10. What happens in the lives of boys when the information is given in furtive, vulgar fashion? What ideas do they get about sex relationship? What are the sex practices of boys who get information in this vulgar fashion?
11. In how many cases is the information given in holy, frank, loving fashion?
12. What happens in the lives of boys who get their information in holy, loving terms?
13. What ideas do these boys get about sex?
14. What sort of practices would boys tend to follow who get their information in loving fashion?
15. Summary question.—What reasons would cause you to believe that the necessary information about sex should be given to boys in one way rather than another?

IV. Next Steps.

Consider both ways of looking at sex—the vulgar, secretive way and the holy, loving way. Which of the practices given below would a boy follow who looked upon sex in a secretive, vulgar fashion. Mark those with a minus.

Which practices would a boy follow who looked upon sex in a holy, loving fashion? Mark these with a plus.

- | | |
|--|--|
| 1. The use of short ugly words in referring to parts and excretions of the body. | 9. Understanding of what is beautiful about the bodies of men and women. |
| 2. Snickering and nudging companions when sex things are mentioned or talked over among boys. | 10. Reading regularly cheap familiar and vulgar magazines with sex stories. |
| 3. Comradeship with parents in understanding the new baby. | 11. Teasing, bullying, pushing, and pulling about of girls. |
| 4. Swapping and collecting sex and smutty stories. | 12. Reverent and respectful actions in the company of both boys and girls. |
| 5. Refusing to read or reading critically enough of a cheap magazine so as to know what it is. | 13. Use of frank, earnest attitude whenever sex matters are discussed among boys. |
| 6. Writing suggestive words and verses on fences, walls, etc. | 14. Frank seeking for the truth about sex by direct questions asked of a Father, Mother, or trusted friend or the family doctor. |
| 7. Comradely attitude and comradeship in activities with girl friends. | 15. Passing on unreliable gossip about girls of the school or neighborhood. |
| 8. Collecting and showing secretly nude and suggestive pictures. | 16. Moving out of the circle in which questionable stories are being told. |

U. S. A.

WORSHIP AMONG BOYS AND YOUNG MEN

Four discussions upon "Worship Among Boys and Young Men" were reported, two of them especially fine. They were:

1. Rock Island, Ill., 10 young men, age 17-23.
2. Barron, Wisconsin 8 boys age 17.
3. Floral Park, N.Y. (M.E.Church) 12 young men.
4. Bay Ridge, N.Y. (Union Church) 13 boys, age 18.

The discussion outline contained among other things a varied list of occasions or situations in which one might expect an experience of worship. The group was to be asked which was the best of these. This was used by the Bay Ridge group with interesting results. Only one of these situations got a unanimous vote, viz. "The attempt to get the antitoxin through to Nome. (Balto, the sledge dog, and his driver)." A scattered minority insisted upon the following three situations as affording the best opportunity for worship, namely:

1. "A young man resisting the appeal of a girl suggesting loose conduct".
2. "A young man soon to be married, who has lost his job."
3. "The inauguration of the President or of a Governor of a State".

These results are significant as indicating the value of the emotional element in worship.

Three of these suggest conflict, confusion, or doubt with a subsequent release of emotion. If young men can find worship in the incident and story of Balto, then we have some thinking to do if we would make our "services of worship" really worshipful.

The vote was divided upon the following about two to one in favor of each:-

1. "Sunday evening church service" (9-4)
2. "A funeral of a friend or relative" (8-5)
3. "Sunday morning church service" (8-5)

If such events as these offer a good occasion for worship to two out of three persons, it really augurs well. However, we ought to consider the other third seriously.

The Floral Park report is quoted at length because of its value and its character of treatment of the topic which does not easily permit of being cut up and combined with other material.

"As I entered the Sunday School, the school was singing an interesting ditty in perfect waltz-time. Connecting this with a picture in the Christmas number of 'Life', page 50, where a group of dancers shouted to Buddy at the radio to tune in on some other

station as they could not dance to 'When Shepherds Watched Their Flocks at Night', I asked whether church music should be similar to that of the dance-hall, or should it be distinctive. Some of them thought that the music they used was much like that found outside of the church, only it was slower.

I reminded them of their prayer-hymn and asked if they could imagine that danced about a big idol by the ballet at the Capitol Theatre. Some said yes, although most of them thought not. (Personally, I should like to see it tried.)

We left this rather abstruse subject, and I asked them to tell me, if they would, what subjects they would like to have their minister preach about. They hesitated at first, and at last one said he would like to hear one subject treated, but he doubted if it could be done at a church service. I asked what it was and he answered:

I. Should sport be commercialized?

Most of them seemed to think that this was not a proper subject for church. The leader, Mr. Cheney, however, said that a preacher could touch on any theme were he agile enough. I reminded them that I heard a preacher speak to young people in a church on this subject fourteen years ago, and remembered the outline of his talk. He was talking to students and began by pointing out that they were being urged to love truth for truth's sake, and he commented on this; then he spoke of sport for sport's sake and dealt with the danger of professionalism and the commercial motive in sports; then he urged love for love's sake; and finally touching on the religious field in the phrase, 'God for God's sake'. Perhaps this approach was all the more effective in that it dealt with sport not as an isolated fact in life, but as part of the whole process.

II. Evolution; Its Truth and Significance.

III. Sunday Observance.

Not just a few Bible passages, with a final exordium to let conscience be your guide, but some concrete advice on how to spend the day, what to do, what not to do.

IV. Is popular music opposed to religion and morals?

Why are modern preachers so much opposed to jazz?

V. A Sermon on Prayer.

A. In the preceding school session, the Superintendent had asked some of the men to lead in prayer, prefacing his summons with this story of a remarkable

answer to prayer right in their own community. This was the story:

A lady going out to be a missionary had wanted some particular kind of tin pans to take with her, but every store she went to failed to have these articles in stock or to know where they could be purchased. She asked divine guidance in the matter, however, and one day she went into a store where one of the Floral Park people happened to be. She inquired for the article, but was told they did not have them. So the man stepped up, and said that he knew where they could be obtained and would be glad to get them for her. The woman had been guided to that store where the man had also been guided, etc., etc.

I asked them if they wanted sermons on prayer that would give concrete instances of such astonishing answers to prayer. They said, no; Why? Because the story of the tin pans seemed fishy. It was too much of a sales-talk. I asked how many were helped by such stories. No responses. How many reacted against the story? Seven votes. Some thought that such stories were all right for children, however. I asked if such stories wouldn't encourage the children to think that if they asked the celestial Santa Claus for things, he would have to deliver the goods. Some, however, thought that it wouldn't hurt them anyway. On the whole, however, they were not interested in reputed answers to prayer. What did they want treated in a sermon on prayer then?

B. One suggested this: Was group prayer beneficial?

The one who proposed this recognized the value in personal prayer, but doubted the value of group prayer. The leader told of a man whose child had recently been sick unto death and at a lodge meeting had asked the members to pray for her recovery. They had done so, the chaplain touching every one very deeply with his intercession. The child recovered, and the father felt that their fervent supplication had contributed much to the recovery.

One boy: 'Was it not just a spell that the chaplain cast on the group?'

To get at their point, I asked them to be more specific and one said that he didn't see much good in repeating

together the Lord's Prayer. I asked for a vote on this question; if there were a preference between just repeating together the Lord's Prayer, or listening to some chap on the platform pray, which would they prefer; of those voting

5 favored common use of Lord's Prayer

3 favored the individual chap leading in prayer

The reasons given by the three were that he would at least be apt to pray for something new while they had heard the Lord's Prayer so many times that they almost forgot what it meant.

One boy: 'Would he pray for something new? The minister prays for the same thing over and over again. He prays for the cabinet, and for all the cats and dogs in the neighborhood.'

Some of them thought that a sermon on the Lord's Prayer would be a good thing to make their use of it in common more vital.

I then asked them which they would prefer, a sermon on the value of common prayer, or an actual demonstration of its power in fusing a group into a single unity. They answered, the demonstration; although there might still be an opportunity for an interpretation of its value.

Someone then interrupted: 'What is worship anyway?' So we prepared to use some chalk on the blackboard. But about the only answer vouchsafed was 'Communion with God'. I explained that worship meant the attributing of worth to a God, and then asked what this involved. They mentioned

Reverence
Humility
Gratitude
Praise

I asked if humility were a good thing or bad. Did the American boy need more humility or less? Was he too self-confident? Or was he not sufficiently self-confident? The boys seemed to think that there was a happy mean between the under-confident who think less highly of themselves than they ought to think, and the over-confident who think of themselves more highly than they ought to think. Several testified that in their opinion the man who felt his own weakness but God's strength would be stronger than the man who felt his own strength and perhaps God's weakness, altho they did not phrase it exactly this way. On the whole, it was a good thing for a fellow to learn his place in the universe and before God.

Well, what did praise imply? Did it do God any good? They

wouldn't say about that, but they did think it did the man who prayed good. Was its main value subjective? Yes. Well, if we believe it is subjective, what difference will that tend to make in our practice.

One boy: 'We shall not engage so much in regular prayer at stated periods as in self-examination in times of need.'
(Upon further questioning, he explained that he did not mean to limit self-examination just to times of crisis. Times of need were frequent.)

I then asked if there were fallacies in the following analogies:

- A. A man may not feel hungry at stated times, but human experience demonstrates the advisability of eating three times a day. We do this in the interest of physical efficiency. So a man may not feel like praying at stated times, but on the whole spiritual efficiency suggests regularity in habits of devotion. You may not feel like going to a church nor in a prayerful mood when you go, but you ought to go just the same as you go to the table to eat whether you are real hungry or not.
- B. Regularity in saluting the flag at school makes for patriotism, and gives one a real sense of national duty, so that he is ready when the emergency comes. He salutes the flag, although he may not be fully aware of all that the flag involves. He does not see 'the country'. So, regular salutation to God through prayer, even if we were unable to objectify God or to see Him made for a sense of duty towards God and our fellow-men which stood us in good stead in^a time of testing.

One of the boys thought that there was a fallacy in the analogy somewhere, but he couldn't tell where it was. In regard to (B) some thought that the salutation of the flags at school was largely bunk, but one admitted that if it were done with greater ceremony, bugles, etc., it might make a more lasting impression. I then asked if the wise teacher, either before or after the salutation of the flags would not do well to tell some story or fact regarding America or great Americans which would help the child more consciously to see the greatness of the country to which he was swearing allegiance. They thought this would help."

Several things stand out in relief in this illuminating report:

1. The young men would recognize a connection between services of worship and life situations (e.g. preach on commercialized sport).
2. They insist upon reality in religious experiences (e.g. their reaction to the prayer incident of the missionary).
3. They appear to seriously question the objective value of prayer.

The Rock Island group gave their opinions in these words:-

"Worship is giving expression to the spiritual emotions".
"Worship is an expression of our love for God and a feeling of our great need." "I like individual worship best". "I like the music and silent meditation." "I like the enthusiasm of the evening service." "Not much worship outside of a regular service except private worship. Unless the worship is carefully planned for it does not materialize." "Worship on the golf course is bunk."

Their practical suggestions for improving worship incident in situations and in services of worship were as follows: "Unselfish service - difficulties met and overcome. Good music. Prayer. Silence. Ritual and architecture." "More democratic services. A variation of services. Participation in all services. Don't cling to one type of service. Create a larger appreciation of music and meditation."

The Barron group suggested improving worship by "More individual effort for selves and others."

The Bay Ridge group discussion was well summarized by the leader as follows: "There was a feeling that many boys 'just count 40' during prayers; go to service because they have to; and to meet the girls afterwards. A few (2 of the 13) felt they really could worship, i.e. pray and find communion with God, in the church service. All agreed that boys 'worship' was most easily before retiring - while in bed - when reflecting about their conduct that day. They like worship in a church building which is architecturally designed to stimulate worship; but the 'dry' sermons certainly discount much that is helpful in the rest of the service. The worship which gets them the furthest is that which helps them to find their unselfish attitudes in the everyday conduct problems which they are facing. This sort of 'meeting' or meditation helps God to come nearer to them".

Summary - All these reports seem to indicate that young men expect worship to be experienced in life situations as well as in services for the purpose. In the latter participation by the group is an important factor. Reality is vital in religious experience.

U. S. A.

WHERE DO BOYS GET THEIR INFORMATION ON MATTERS OF SEX?

Two reports were received.

1. Barron, Wisconsin, 6 High School boys, age 17.
2. Live Oak, Florida, Group of colored students from Florida Memorial College.

The reactions of the Live Oak group is simple, but direct and reveals a real concern on the part of these negro young men.

"So many of the strange answers come from parents as follows: The Stork brought them, and "Santa Claus."

"Boys should get their early information correctly from their parents."

"There is too much a tendency upon the part of parents to misquote the correct answer of "child-birth."

"I think that boys get too much vulgar talk from older boys, which give to them false and quack experiences of their own lives which causes them to try out their own life."

"Be frank about the thing. Put it in a decent form."

"I think if a father would take his son and give him from time to time a heart-to-heart talk, we would be better informed along these lines."

The Barron report was very fragmentary. On one point it threw some light, namely that one of the points of difficulty for the group was that of terminology in dealing with sex matters. Also that another area of trouble lay in their actions. These problems are doubtless far deeper than their simple words may seem to indicate.

WHAT ARE THE RIGHT PRACTICES IN THE RELATIONS OF BOYS AND GIRLS

While this topic seems by general consent to be one of the principal ones faced by boys, yet the amount of discussion held has not been so great as in the case of Home, and one or two others. We have discovered in a good many of the reports that certain things inherent in the problems were not really brought out into the open. As to the standards that boys hold for the character and behavior of girls, these seem to be high and according to conventional, chivalrous, generally accepted traditions. It is only fair to say that at least a majority of the boys from whom these discussions were reported have been those who have come from Christian surroundings.

When we enter the field of questionable practices by boys and girls in their relations to one another such as "necking," kissing, etc. there seems to be a pretty general attitude that such things are not the best, that the boy can have such if he wants it, that the girl is influenced to some extent by his desires in the matter and his approaches to her. He does not, however, respect her more, but rather less for it and would usually deprecate it in his sister or future wife. It is rather illuminating to find that a good many boys claim that they are led into such practices by the suggestions or approaches of the girls.

The following statements taken from the discussion reports will show the trend - "If a fellow wants a 'hot' date he gets it, if he wants a 'clean' date he gets it" (South Bend, Ind. 45 High School Boys, age 17). "One naturally looks for strength of character and sweetness in a girl, just as one looks to mother for them, so the opposite revolts. Smoking and profanity are both results of trying to show off." (Coatesville, Pa.) "A red blooded man would not like to have as a wife a girl who was promiscuous in her display of physical affection, he would not like to have a wife whom every one had 'pawed' over." (Ohio, Older Boys' Conference group) "Every red blooded fellow looks forward to a home life and a wife who has been careful of her relationships." (Another Ohio Older Boys' Conference group.)

In meeting the problems in the relations of boys and girls it is gratifying to note that some seem to think that these should be faced together. The following are some statements to this effect. "There should not be a policy of silence on these questionable practices. Boys and girls should think and work these things through together, but possibly in separate groups." "Plan joint discussions with girls on these problems." "If your best girl can't stand it, she isn't worthy of being your girl." (South Bend, Ind. 45 boys, Av. Age 17). "Always be frank with girls and have an understanding." (Ohio Older Boys' Conference group). "They felt that boys and girls ought to raise their standards." (South Bend, Ind. 45 boys, Av. Age 17).

The Association at Bay Ridge, Brooklyn, tried the experiment of bringing the boys and girls together for a discussion of their common problems. There were between 12 and 30 in the group and the average age of the members was 17. The girls were the first to urge this joint meeting. Two of these meetings were held jointly with girls of the boys own ages. Seven meetings of the group were held in all.

After several meetings of the boys by themselves the following summary was worked out and approved by them before they met with the girls, and this constituted a background for their thinking. This summary was the background of a statement made by one of the boys at the meeting with the girls as representing an outline of their thinking and problems. A somewhat similar statement was made by one of the girls. This was followed by a discussion, a summary of which is given further on.

Here follows the summary presented by the boys.

A. SUMMARY OF DISCUSSION ON RIGHT
PRACTICES IN THE RELATIONS
OF BOYS AND GIRLS

(Class of W.R.F. Stier, Church School of the Union Church of Bay Ridge, Nov. 26, 1925 - 12 - 30 boys, Age 17.)

"In thinking into this problem we noted that the question of relation between boys and girls arises in the following everyday situations:-

1. When we try to function in our social relations.
 - a. At dances we seek out girls not boys as dancing companions.
 - b. At the movies, sentimental love stories hold our attention.
 - c. In athletics, in the home, at church, at school and in some ways in business, we are conscious of the fact that we act differently, firstly, when the others present are just women or girls or perhaps just one girl; secondly, when the others present are both men and women or boys and girls; and thirdly, when those present are only fellows or men.
 - d. At parties, "necking" is popularly considered necessary in order that these parties may be properly pepped up. Kissing games are inevitable.
2. When we travel on our subways.
 - a. We find ourselves wondering why we should give up our seats to a woman.
 - b. Many of us are physically affected by being crowded against the girls in the trains.

3. When alone with a bunch of fellows our conversation frequently drifts to the girls.
4. When we are alone with ourselves our thoughts turn easily and frequently to our relations with girls.

"We did not all agree on what we considered questionable conduct on the part of either girls or boys in these situations; however, in general the following action was frowned upon by most of us.

DONE BY BOYS

1. Deliberately attempting to take liberties with girls - especially 'petting.'
2. Failing to keep conservative postures when dancing.
3. Subway and movie mashing.
4. Considering a girl a weaker sex in tennis, for example, or in business and failing to meet her on equal terms, with men.
5. Treating sisters less respectfully than other girls.
6. Telling stories to fellows, one would be embarrassed to tell in a mixed group.
7. Not giving our seats to women in crowded cars.
8. Refusing to find other interests than girls to absorb our thinking.

DONE BY GIRLS

1. Failing to assert their equal rights in athletics, in business and in the church.
2. Allowing fellows to take liberties with them - in fact giving the impression that they expect to be 'petted.'
3. Expecting the fellows to take the initiative in parties, church affairs, athletics, recreation, visiting, conversation, etc.

- - - - -

"Why these practices are considered questionable by some? - is a hard problem to answer. There is no doubt about the fact that the practices which were objected to, are less frequently questioned by us than by our parents or by other adults.

"We did, however, agree that boys ought to be more consistent in their relations with girls. We regret that the same fellow does not treat all women with the same respect. We have noticed that some boys maintain companionable relations with the girls they go with 'seriously' and make fools of themselves and of their girl friends with whom they purpose only to flirt. We have also observed that some of us believe that some of the things we have mentioned should not be done by boys, at the same time we are aware of the

fact that some of us have 'fallen from grace,' whereas others might not practice what they preach even in the future.

"We have been asked whether we believe that the intention of a boy and girl have toward one another determines whether or not it is right for them to kiss and fondle each other. Again, it was asked whether we believed it was right or wrong for a boy or a girl to take liberties one with another, if they are looking forward to being engaged. Most of us believe that the self-respect a boy or girl wants at the time of their marriage should cause them to respect each other and their companions and refuse to allow or take liberties. Above we have admitted that young folks do not always practice what they believe. While in this discussion we soon discovered that there is great diversity of opinion as to what is meant by 'taking liberties.' Some of the fellows thought one thing, others referred to still other matters. A scale of sex relations was then laid out and the following steps were marked off:- 'Taking an arm when walking alone with a girl, kissing, 'necking,' 'petting,' sexual intercourse, parenthood.' Some fellows believed that 'taking liberties' meant 'kissing' or 'attempting to kiss'; however the majority felt that no liberties were taken until ventures in 'petting' were made. This group felt that the line of justifiable action must be drawn with 'innocent necking'. One or two did, however, express themselves deeply concerned over the fact that even this relation was too flippantly indulged in by too many young people.

"The group is anxious for help on this problem and seeks advice and counsel with reference to at least the following questions:-

1. How can boys and girls determine what their conduct should be in these situations?
2. How far can boys and girls go in talking these practices over together? Should the customary practice of silence between boys and girls on these matters be continued? Why? or why not?
3. From what sources can we get dependable information?
4. What should be the ideal relationship between boys and girls?
5. To what degree are we as a group and individuals 'setting the pace' for others to follow? How can we be more helpful? What will we plan to do to create and maintain high standards of Christian living?
6. What should we as individuals cut out or what ought we further to do to raise our groups' standards as well as our own personal practices?
7. What does the spirit and the teachings of Christ have to say about these matters?
8. As we look forward to a home of our own, what are the things that we should think about most?"

B. SUMMARY OF THE JOINT DISCUSSION

1. Introductory Discussion

- a. "What do the girls mean when they want to practice equality?"
- b. "What is there wrong about 'light petting'?"
- c. "Why can't we discuss these problems with the girls themselves?"
- d. "Why do some of the girls feel so keenly that love is not possible in the teens?"
- e. "Why don't the girls object to petting?"
"Why do they seem to like it?" - i.e. "expect us to take the initiative in it?"

2. Problem Discussion

a. "Thinking into the Situation."

"The boys were most stirred up over the Petting Problem. They themselves (i.e. all but 2 or 3) confessed that they really felt no pangs over indulging a bit; though all insisted that it most 'not go beyond the neck'. Girls seem to be too desirous for such parties and with their suggestions are always leading on most of this bunch.

"The boys felt that many fellows acted questionably by bringing liquor to dances and girls were too anxious to show off by wanting to smoke.

b. "Locating the Problem."

"Many of the practices in Boy and Girl relations were chiefly questioned by adults. The boys all want a single standard for boys and girls. It is not old-fashioned to believe that self-respect a boy or girl wants at the time of their marriage should cause them to respect each other and to refuse to allow or take personal liberties. The trouble is, however, that both girls and fellows easily 'lose their heads and self-control, when they think they are in love.' A few of the fellows said they could not respect a girl if she lost her self-respect. They believed that public opinion favors the girls too much.

c. "Help on the Problem."

"Right conduct in these situations is best determined 'by frank discussion.' We have spent six hours in formal conference with girls on these topics. In our group there was no 'customary silence' even on sex matters. Several have read Gray's book and thought it 'good' - 'course a preacher would say it that way.' The books of the American Sex Education Association (Edson and others) appealed especially. The bunch is anxious for dependable information about the psychological effects of petting, masturbation, sex revery.

d. "Next Steps"

"Another Conference.

Find out what 'love' really means.

Give the girls a chance to try out their independence theories. 'Of course we'll see whether it is possible to make a pal of a girl - most of us are prejudiced; but we'll give in and let them take care of themselves for a while.'

3. Leader's Opinion and Comment

"Much of what has gone on in our groups cannot be recorded because no record was kept. The enthusiastic interest was too tense for our secretaries. The leaders of the groups (boys and girls) believe much was accomplished by the joint discussion. The boys made fools of themselves because they did not sense the finer aspects of the 'equality' appeal on the part of the girls. Then too the boys were the silly ones because 'puppy love' was their apparent serious motive in relations with the girls. The girls did not, however, make clear why they wanted 'independence practiced' and hence gave the impressions that they were snobs. Both groups seemed to have chips on their shoulders.

"The leaders believe a serious sermon is needed on the deeper meanings of 'love'. The boys sense what's involved though they still think it funny to talk about serious love."

The interest and results of this joint discussion is suggestive and encouraging for similar procedure on the part of other groups. Doubtless many questionable things that now obtain in relations with boys and girls would be easily and effectively cleared up provided boys and girls could come together under sympathetic and helpful leadership to openly and frankly talk these things out.

On the question of the same or different standards for boys and girls the reactions are somewhat variable but generally in the direction of a single standard. - "Girls' practices were as questionable as the boys." (South Bend, Ind. 45 boys Av. age 17). "Not doing the things he wants the girl not to do." "A girl should be one that a fellow can look up to," "a girl is supposed to be finer than a boy, and act accordingly." "Expect more from a girl." "A real girl is far above the average man in goodness and perfection of character." (Coatesville, Pa.) "She has a right (to smoke) if the man has." "The group opined that a girl has as much freedom (to smoke) as a boy - further, however, that she would not make a good mother." "All right for girls to smoke as long as boys smoked." "A fellow should 'be himself' under any circumstances and regardless of the lengths to which a girl might be willing to permit him to go." (Above four opinions are from four Ohio Older Boys' Conference groups.)

The questionable practices mentioned in the discussions so far reported are "Petting", "Kissing", "Rotten talk to girls and about them", "Improper dancing, drinking, smoking," "Making dates with girls who were known as 'hot'." "Girls dress so as to get a fellow going." "Cutting classes for parties." "Gambling". "Necking."

A sense of chivalry lingers here and there. "Set an example of friendship and mutual respect in all our relations with girls as a club and as individuals." (South Bend, Ind. 45 boys, av. age 17) "Always being a gentleman." "Finest thing created, (i.e. girl)" "A real girl is far above the average man in goodness and perfection of character." "Uphold womanhood." (Coatesville.)

Summary - The difficulties in the relations between boys and girls gather to some extent around a few practices such as smoking, gambling, etc. but more especially around doubtful practices that are connected with sex feeling, sex stimulus, and sex release. The general tendency is for boys to expect from the girls only such conduct as they would set up for themselves. It is encouraging to note a very evident and pretty general feeling on the part of the boys that these problems should be faced and worked out together by boys and girls in mutual self-respect.

It is significant that in this realm of difficulty the boys show an encouraging tendency to regard these problems such as they (and the girls) can work out together. That the solution lies inherent in them. One group (Winston-Salem, N.C. 15 boys, age 14-17) in summarizing the blame for the objectionable practices in the relations between boys and girls listed the following:

- a Boys
- b Girls
- c Lack of rule of parents
- d Companions
- e Public attitude
- f Papers and magazines
- g Movies

"As we look over this list we see that only one of the great institutions of society is mentioned in this connection, namely, the Home, and that not as an institution but as represented by the parents. The boys and girls are themselves first named, then after the parents come the companions and other factors which operate in life generally, and not necessarily in life as connected with the institutions of society.

"It should be pointed out that in dealing with this question of the problems gathering about sex we are dealing with a different kind of problem than that of the Home (as an institution), the School, the Church, and Business."

YOUNG MEN AND THE HOME

The three discussions reported upon this topic are of such a character that they will doubtless contribute more if given separately rather than if combined in a summary.

A group of 16 Colored young men age 20, college students at Florida Memorial College, Live Oak:- "There are no things as I see it, that boys miss who do not have homes, for indeed those boys who do not have homes, and who have to take life as they find it make better men. I think that boys who have homes do not usually appreciate them successfully. I think it would be effective that a boy should be responsible for help building his home, being paid for what he does, thus teaching him the world's responsibility. I should say that parents should take their boys in business along as partners and not as slaves or hired servants. A boy cannot know what he can do when he is a man until he has been tried to find out what he can do while he is a boy", (Notes taken of the discussion).

The summary given on the report is as follows:- "They seem to be having very much difficulty in trying to discover what a boy really misses if he has no home. They seem to think boys without homes make better men in the future. The matter of having decent homes to which the boy might feel welcome to go in case he fails, but not wholly dependent upon a home of plenty and parents who must see him through school and life without any worthy effort upon his part. Feasible plans might be suggested as follows: (a) To have boys see that a home is the salvation to 'Youth'. (b) More close co-operation upon older boys as to prize home spirit. (c) Frankness upon the part of men who have not had homes as to how they meet the situation in life".

Ten young men (students and employed) age 17 - 23, at Rock Island, Ill., found in the subject a vital issue. "This discussion revealed a real interest on the home problem. The most important of our institutions and the hope of our future. A good home means a desirable citizen. Parents are not careful enough about home influences, care of children, planning for future, amusements, home owning, providing for future, etc. Society has created an unwholesome custom of looseness, extravagance, and loose conduct. There is a lack of restraint. It exists in homes and among adults generally. People are living at too fast a pace and many not able to keep up. Apeing the rich. Influence in my home for better conditions. Suggestions to others. Practice sane living. Campaign in pulpit and school for better home conditions."

Twenty-seven young men of the United States Army at Fort Monroe, Va., age 23, expressed themselves with great clearness upon the subject. The report is given just as sent in:- "On what things are you (young men) thinking differently today from your parents:

1. Advice. Want less given. Want more freedom to choose and decide.
2. More freedom and indulgence in athletics and recreation.
3. Clothes. Take up with the newer styles. Dress like those of our 'set'.

4. Dancing.
5. Relation between the sexes. Less conventional today. More freedom.
6. Incline toward less religious 'restraints'.
7. Going out at night.
8. Young men today are more advanced in education than their parents.
9. Want more leisure.

What are the home customs of your experience that most appeal to you:

1. Family prayer.
2. Proper discipline. Punishment when needed.
3. Respect for older people.
4. Strict enforcement of good manners.
5. Being trained to work.
6. Taught to be thoughtful of others.
7. Brought up to attend Sunday School and Church.

As you look forward to your own home making, what changes will you make from the practices or belief of your parents?

1. Make punishment strictly just; make doubly sure it is needed, and that it is the best cure for the deed.
2. Avoid favoritism to any child.
3. Imparting right instructions about sex matters.
4. Will not favor sons going into the army.
5. The group was evenly divided on the point whether husband and wife should decide family affairs on a 50-50 basis or a 60-40 basis, the latter recognizing the husband as head of the family on questions where one mind is needed."

In this report several things are worth special notice.

- a. Of the appealing home - customs, family prayer, and proper discipline come first.
- b. In the homes they will build - children are to have "right instruction about sex matters", and fathers "will not favor sons going into the army".

WHEN IS FURTHER EDUCATION FOR A YOUNG MAN WORTH WHILE?

Two reports on this topic were received.

1. Ft. Monroe, Va., 40 young men, age 23.
All are soldiers in the U.S. Army.
2. Live Oak, Florida, Group of colored students at
the Florida Memorial College.

The Army group gave a good report on the reasons why young men do not have a better education than they are now trying to get along with. They are stated below just as reported.

"Many do not want it badly enough.
Some have had to stop school and go to work.
Lack of necessary energy.
Lack of foresight. Do not measure the future.
Many do not know the real meaning of an education.
Lack of ambition, of the necessary urge.
Thrown in with poor school facilities when they were young,
which did not arouse a desire for an education.
Some want it but are not willing to pay the price.
Many are too easily discouraged.
Often the son depends too much upon dad to see him through.
Parents are sometimes negligent and fail in their duty of
sending the young man to a good school and arousing him
to the desire of a better education.
Some wouldn't heed their parents when they tried to keep them
in school and open the way for a better education."

Some of the statements of the Live Oak group are interesting.

"The educated man is the man who knows how to live with
people."

"I think religions and business are the highest types of
education in the world today.

"Boys dread continuing school on account of their
financial works or problems.

"I think a man's efficiency depends upon his honest
living."

WHAT ARE THE RIGHT PRACTICES IN THE RELATIONS OF BOYS AND GIRLS?

(For boys 15-17 and young men 18-25)*
(1-1½ hours' discussion)

Note: This outline deals with but a single probhave the usual and therefore does not have the usual "Introductory Discussion."

I. Thinking into the Situation.

1. In what everyday situations does the question of relation between boys and girls arise? List these situations.
2. What things are boys doing in these situations which are questionable? List these practices. What things are girls doing which are questionable? List the practices of girls.

II. Locating the Problem.

3. Why are these practices considered questionable? Are some more questionable than others? Why?
4. Who questions these practices most, adults or boys and girls? Why?
5. What attitude should boys and girls take toward these practices?
6. Some people believe that the intention of a boy and girl have toward one another determines whether or not it is right for them to kiss and fondle each other. What do you believe? Why?
7. If a boy and girl are looking forward to being engaged is it or is it not right for them to permit and take liberties one with the other? Why?
8. Some people believe that the self-respect a boy or girl wants at the time of their marriage should cause them to respect each other and their companions and refuse to allow or take personal liberties. Is this, or is it not an old-fashioned idea? What truth is there in it?
9. If girls expect their boy companions to fondle them and invite "cave-man" and "sheik" methods, how far should a fellow go?
 - a. Should he or should he not respect such girls even if they have lost their own self-respect?
 - b. What weight should a boy's own self-respect have in such a situation?

10. If boys demand privileges of girls and consider girls who yield as popular, what effect does this have upon the attitude boys and girls take toward each other?
11. Summary Question.—What seems to be the real problems in the right relations of boys and girls?

III. Help on the Problem.

12. How can boys and girls determine what their conduct should be in these situations?
13. How far can boys and girls go in talking these practices over together? Should the customary practice of silence between boys and girls on these matters be continued? Why? Or why not?
14. From what sources can boys and girls get dependable information? List them.
Leader: Assign to members of the group to review "Men, Women and God," by Gray.
15. What do you think of the attitude which Dr. Gray advocates in "Men, Women and God?"
16. In the light of our discussions, what should be the ideal relationship between boys and girls? Why?

IV. Next Steps.

17. What can the Association and our group do to attain such a standard?
18. To what degree are we as a group and individuals "setting the pace" for others to follow? How can we be more helpful? What will we plan to do to create and maintain high standards of Christian living?
19. What should I cut out or what ought I further do to raise our group standards, as well as my own personal practice?

Note: This problem of the relations of boys and girls is carried further in the outline "Young Men and the Home" which can logically be taken up as a continuance of this discussion.

*When this outline is used with young men substitute the words "young man" or "young men," for "boy" or "boys"; make the same changes as between girls and young women.

YOUNG MEN AND THE HOME

(For use with young men 18-25)

(1-2 hours' discussion)

Note: This outline deals with but a single problem and therefore does not have the usual "Introductory Discussion." It would be well to precede this discussion with the one provided for in the outline "What Are the Right Practices in the Relation of Boys and Girls."

I. Thinking into the Situation.

1. On which of the following things do you think differently from your parents.

Note: The leader should have the list below mimeographed with space between the lines for writing. A third blank column should be left. (See IV-7 below.) Each member of the group should be given a copy just before the question above is asked. A short discussion (4-6 minutes) should follow the filling in of the answers to the items. This should consist largely of comparison of answers and can be done by asking several to report.

Parents' Practice Your Own

Money matters
 Home owning
 Moving from place to place
 Number of children.....
 Care of children.....
 Education (self and children)
 Amusements
 Providing for the future..
 Vacations
 Entertaining relatives ...
 Sex life
 Instructing children about sex
 Worship
 Divorce

2. What are the home customs of your experience that most appeal to you?

3. What is the difference between a place to live and a home?

II Locating the Problem.

4. As you look forward to or enter upon your own home making, what are the things that you think about most? List these answers under two headings:
 - a. Conditions due to society as a whole and beyond your control.
 - b. Conditions due to Racial, Social, Religious, Economic prejudices of your own which you might change.

III. Help on the Problem.

5. In your own home what changes will you make from the practices or belief of your parents in regard to I, 1, above?

Note: Leader will note the things on which there seems to have been a difference of opinion and select them for discussion. This may require one or more additional sessions. The leader, in consultation with members of the group, will doubtless want to work out a discussion procedure for such sessions. Each such subsequent discussion should close with the questions of IV, below.

IV. Next Steps.

6. What are your reasons for making these changes?
7. What does the spirit and the teaching of Christ have to say about each of these matters? (Put these answers in a third column above, i.e., I, 1.)
8. What are the immediate steps you suggest for making column 2 and 3 agree?

YOUNG MEN AND THE HOME

The three discussions reported upon this topic are of such a character that they will doubtless contribute more if given separately rather than if combined in a summary.

A group of 16 Colored young men age 20, college students at Florida Memorial College, Live Oak:- "There are no things as I see it, that boys miss who do not have homes, for indeed those boys who do not have homes, and who have to take life as they find it make better men. I think that boys who have homes do not usually appreciate them successfully. I think it would be effective that a boy should be responsible for help building his home, being paid for what he does, thus teaching him the world's responsibility. I should say that parents should take their boys in business along as partners and not as slaves or hired servants. A boy cannot know what he can do when he is a man until he has been tried to find out what he can do while he is a boy", (Notes taken of the discussion).

The summary given on the report is as follows:- "They seem to be having very much difficulty in trying to discover what a boy really misses if he has no home. They seem to think boys without homes make better men in the future. The matter of having decent homes to which the boy might feel welcome to go in case he fails, but not wholly dependent upon a home of plenty and parents who must see him through school and life without any worthy effort upon his part. Feasible plans might be suggested as follows: (a) To have boys see that a home is the salvation to 'Youth'. (b) More close co-operation upon older boys as to prize home spirit. (c) Frankness upon the part of men who have not had homes as to how they meet the situation in life".

Ten young men (students and employed) age 17 - 23, at Rock Island, Ill., found in the subject a vital issue. "This discussion revealed a real interest on the home problem. The most important of our institutions and the hope of our future. A good home means a desirable citizen. Parents are not careful enough about home influences, care of children, planning for future, amusements, home owning, providing for future, etc. Society has created an unwholesome custom of looseness, extravagance, and loose conduct. There is a lack of restraint. It exists in homes and among adults generally. People are living at too fast a pace and many not able to keep up. Apeing the rich. Influence in my home for better conditions. Suggestions to others. Practice sane living. Campaign in pulpit and school for better home conditions."

Twenty-seven young men of the United States Army at Fort Monroe, Va., age 23, expressed themselves with great clearness upon the subject. The report is given just as sent in:- "On what things are you (young men) thinking differently today from your parents:

1. Advice. Want less given. Want more freedom to choose and decide.
2. More freedom and indulgence in athletics and recreation.
3. Clothes. Take up with the newer styles. Dress like those of our 'set'.

4. Dancing.
5. Relation between the sexes. Less conventional today. More freedom.
6. Incline toward less religious 'restraints'.
7. Going out at night.
8. Young men today are more advanced in education than their parents.
9. Want more leisure.

What are the home customs of your experience that most appeal to you:

1. Family prayer.
2. Proper discipline. Punishment when needed.
3. Respect for older people.
4. Strict enforcement of good manners.
5. Being trained to work.
6. Taught to be thoughtful of others.
7. Brought up to attend Sunday School and Church.

As you look forward to your own home making, what changes will you make from the practices or belief of your parents?

1. Make punishment strictly just; make doubly sure it is needed, and that it is the best cure for the deed.
2. Avoid favoritism to any child.
3. Imparting right instructions about sex matters.
4. Will not favor sons going into the army.
5. The group was evenly divided on the point whether husband and wife should decide family affairs on a 50-50 basis or a 60-40 basis, the latter recognizing the husband as head of the family on questions where one mind is needed."

In this report several things are worth special notice.

- a. Of the appealing home - customs, family prayer, and proper discipline come first.
- b. In the homes they will build - children are to have "right instruction about sex matters", and fathers "will not favor sons going into the army".

YOUNG MEN AND THE CHURCH

(For use with young men 18-25)

INTRODUCTORY DISCUSSION (45 minutes' discussion).

I. Thinking into the Situation.

1. How much time each week do young men you know give to the church?
Note: Discuss this briefly, as its chief use is to lead into the next question.
2. What things do young men do in connection with the church? Make a list of these.

II. Locating the Problems.

3. If young men were asked to make up the program of the church, what would it look like?

4. Note: This section of the material should be mimeographed and a copy given to each member of the group, but not until this point is reached in the discussion. After giving out the material the leader should read the introductory paragraph aloud and then allow four minutes for marking the papers. The discussion will then proceed by the leader reading the statements in turn and calling for a vote in each case as to "yes," "doubtful," "no."

Below are some things on which young men have difficulty. Read the list. If you feel sure that your church could give help draw a circle around *yes*. If you are sure the church has nothing to offer draw a circle around *no*. If you are in doubt and would hesitate to suggest to a young man to expect help from the church draw a circle around *doubtful*.

- | | | | |
|-----|----------|----|---|
| Yes | Doubtful | No | How can a young man be sure of the right vocation? |
| Yes | Doubtful | No | A young man is losing ground in his struggle for personal purity. |
| Yes | Doubtful | No | A young man is in doubt whether to go to work or to go to college. |
| Yes | Doubtful | No | Where should a young man go to college? |
| Yes | Doubtful | No | Is war compatible with Christian belief and practice? |
| Yes | Doubtful | No | Certain parts of the Bible look like stories incorporated from the folk lore of people living near the Jews; but Mother believed the Bible was inspired by God. |
| Yes | Doubtful | No | A young man finds himself called a "Red" because he sympathizes strongly with Soviet Russia. |
| Yes | Doubtful | No | He finds it hard to believe that Jesus was divine. |
| Yes | Doubtful | No | He wants to give to all good causes in his community, but his salary is barely sufficient |

to live on and to save up something on which he expects to get married.

Yes Doubtful No A young man wants to marry but is not sure of his job.

Yes Doubtful No His girl has turned him down.

Yes Doubtful No What should a young man pray for?

Yes Doubtful No He has a strong dislike for Jews. He knows it is wrong but his set will drop him if he stands up for their just and fair treatment.

Yes Doubtful No A certain young woman makes a very strong and wrong appeal to a young man, but it is hard to avoid dancing with her because she is so popular in his set.

Yes Doubtful No A young man wants to know how he can be true to his better self and to young women, in his courtship relations with them; he further wants to know scientifically about marriage relations and home building.

Yes Doubtful No A certain popular and successful young man in the community would be a great help to the church and its work. He is a good clean fellow but does not waste time on things that do not count. Can the church get him and hold him?

5. What do young men say when they criticize the church?

6. What seem to be the chief problems of young men in relation to their churches?

Note: The leader will do well to write the problems as stated in the language of the group on a blackboard. He should then spend a few minutes discussing which of these will be discussed in the succeeding meetings.

III. Summary

The leader should take two or three minutes to summarize the entire discussion before closing the session.

IV The Next Session of the Group.

Before closing the leader should determine, by consulting the group, what further discussion will be helpful to the group. Certain phases of the problem of the church may have developed particular interest. The following two outlines may be helpful; the group may prefer to choose other topics and work on outlines prepared by the leader in consultation with certain members of the group.

SOME SUGGESTED OUTLINES FOR FURTHER DISCUSSION.

Problem A—Why Have a Church? (60 minutes' discussion).

I. Thinking into the Situation.

1. What are some of the things done by the church? List these.
2. Which of these are not done by any other agency? Check these on the list.

II. Locating the Problems.

3. Who in the community would miss these things if the church left them undone?
4. If the church left them undone, what would happen?
5. Why would you have a church in your community?

III. Help on the Problem.

6. How would you describe to a Mohammedan or a Buddhist the value of a church to a Christian community?
7. How can you justify a church on the basis of the things it does?
8. Who should determine whether or not there is a church in a community?
9. What would you say were the deciding reasons for or against having a church?
10. Upon whose support does the church depend?
11. Why do some churches have so much difficulty in keeping up their work?

IV. Next Steps.

12. If the continuation of what the church does in your community and nation actually depended upon your regular attendance and support, what would you do?
13. If a person believes in the work of the church, what is his responsibility in regard to it? What things would you expect him to do?

Problem B—What Attitude Shall a Young Man Take Toward the Church? (60 minutes' discussion).

I. Thinking into the Situation.

1. What churches are there in your community?
2. How many of these have you actually visited?
3. What ones would the young men of your community miss if they should be discontinued?

II. Locating the Problems.

4. What reasons do young men give for not attending the regular services of the church?
5. Certain young men attend church services and participate in its activities regularly. What are their reasons for doing this?
6. Of the above reasons either for going or not going to church, which do you think is the most valid?
7. What should determine how much a young man will give in the support of the church?
8. What attitude shall a young man take toward the church and its work in his community and in the world?
Securing answers to this will be helped by using questions 9-14, below.

III. Help on the Problem.

9. In our discussion of A (if this topic has been taken up) there was a discussion of the reasons why the church should exist. To what extent, if any, should these reasons determine the attitude of a young man toward the church?
10. Some people believe the church should be supported for what it has done in the past, other people that a young man ought to go to church in order to build up a habit of going to church. What do you think about these views?
11. Is the extent to which the church recognizes and makes provision for a young man's need the sole basis for determining a young man's loyalty and support to it?
12. Should a young man determine his attitude toward the church on the basis of what he gets out of the church, or on the basis of what he can accomplish through it for his community and the world? Why or why not?
13. There are several ways of working with respect to an organization or institution that is not what it should be. Which of the following seems to you to be the best method for young men to use with respect to the Christian church?
 - a. To change the wrongs by working from within as a loyal member of the organization.
 - b. To quit the organization and let it take its own course, turning the attention to other things.
 - c. To quit the organization and try to bring changes by criticism from without.
 - d. To agitate for the breaking up of the organization and creating a new one in its stead.What are your reasons for the choice of the method of procedure which you think best?
14. On the whole, considering the contributions and failures of the church during the past, and further considering the present imperfect condition and the urgent need of society, what do you think a young man ought to do with reference to the church?

IV. Next Steps.

15. If a young man believes that the church is an organization doing good work and helping him and his community, just what are the things you would expect him to be doing in relation to it? List these.
16. How long will a young man likely to believe sincerely in the church if he does not actively give it his cooperation?

Problem C—What More Can the Church Do? (60 minutes' discussion).

I. Thinking into the Situation.

1. How much do people know about what the church in your community is doing?
2. Why do newspapers not print more about church happenings?
3. How can one find out about the work of your church?

II. Locating the Problems.

4. What are some of the more common objections one hears about the church?
5. Which of these are sound? Which are not sound? Why?

6. In what way could the church increase the worth of its service to its members and the community?
This discussion will be aided by using questions 7-11, below.

III. Help on the Problem.

7. Should the church take sides on the principal issues in the community or confine its attention to purely religious service? What are the reasons in favor of each policy? What can be said for a middle course?
8. Some urge the church to give itself to the promotion of individual and group thinking upon all issues, without committing itself as a church, as the best means for providing free discussion of what the spirit of Jesus would cause people to do if applied to these issues. As compared with the policies mentioned in question 7, how would you rate this policy? Why?
9. What contribution to the religious life of young men do the services of worship of the church make?
 - a. How can this be deepened?
 - b. How can worship become spontaneously and vitally related to young men's everyday interests?
10. Just where and how do you think the church can do more for your community?

IV. Next Steps.

11. How would you suggest going about it to improve and enrich the life and work of your church?

Problem D—What Is the Relation Between Being a Christian and Being a Church Member? (60 minutes' discussion).

I. Thinking into the Situation.

1. If you could determine the conditions of church membership, what would you make them?

II. Locating the Problems.

2. Why is it that one continues to hear that "the church is full of hypocrites?"
3. Why do some people contend that they can be just as good Christians outside the church as they can inside?
4. What relation can you discover between being a Christian and being a church member?
This discussion will be enriched by using questions 5-14, below.

III. Help on the Problem.

5. To what extent can one be a true Christian and not be a church member?
6. To what extent can one be a church member and not a true Christian?
Note: Questions 5 and 6 may be discussed briefly and then the fuller answer worked out by using questions 7-11, below.
7. Which is a truer way of looking at the church, as a place in which to worship or as an organization through which to work for the Kingdom of God?
8. What would you call the person who thought the church was both a place for worship and an organization through which to work, a church member or a Christian? Why?
9. Some Christian people, who believe the church should be an organization for work in the Kingdom and that worship should be a part of and connected with actual work, believe also that young men must accept the responsibility of extending the Kingdom of God among young men of their own age through the use of various organizations within the church, such as their organized classes, departments, etc. What do you believe to be the duty of a Christian young man church member in this regard?
10. If young men accept this responsibility, what would be the relationship between their church membership and Christianity?
11. To what extent can you justify your church membership if it does not cause you to assume responsibility for bringing fellows of your own age into a better way of living?
12. What relation do you think there is between being a Christian and being a church member?

IV. Next Steps.

13. If the young men of your church should decide that church membership meant a truly Christian way of life, what would you suggest they might do to interest other young men?
14. To what extent could you use athletics, social activities, inter-class and inter-Sunday school activities in reaching others?
15. What plan would you suggest whereby the young men in the Sunday school classes of all the churches in your community might cooperate in winning the interest of the boys of the community to a more Christian way of life?

YOUNG MEN AND THE CHURCH

I The Attitude of Young Men to the Church -

Young men have a good deal to say with reference to the church and its function in society. It is recognized as having a legitimate place and an important mission but as also needing much adjustment to present day conditions generally and specifically to the problems of young men. The opinions of young men as reported by the discussion group leaders we give here for their freshness and evident sincerity.

1. - "Fellows did not seem to think the Church was a real interest in their life at present. However most attended. Interest arose in discussing the relationship of young men to Church. They criticized the Church for being uninteresting", (Freehold, N. J., 10 boys, age 16).
2. - "The boys do not like the ceremony and things that must be gone through before the sermon and then they discovered the ministers' big problem, that is for him to have a sermon which will apply to the child of 6, young man of 16 and older person".
3. - "One boy, in the course of the discussion, said 'There is little real difference between any of the churches. Why not have all of the young men of the same age come together and be taught by a person whose specialty would be to reach young people.' The boys want church life but they want interesting activities, stripped of mysteries and artificialities, vibrant with life", (Marion, Ind., 35 boys, age 15-18).
4. - "The problem is that the church does not touch the lives of young men where they live. It is not practical. It is not up to date. It is not helpful in helping a young man to find himself. It has been crowded out because of other more interesting activities. It is dogmatic, critical and defensive, rather than liberal, living and constructive. The church is a great force for good, we would not want to have it eliminated. The church is not another institution, it is the men and women in it. Young men must be allowed to shape the program of the church that touches them. The church is both a place of worship and an organization to be used for Christian living. The only way young men can take a real interest in the church is to organize and take over responsibility for a real piece of work in the church. That depends a good bit on the leaders in the church", (South Bend, Ind., 7 young men, age 21).
5. - "Segregated, divided, warring, Christianity, they don't understand, and are perplexed", ((Wichita, Kan., 17 colored High School boys).

6. - "The average young man gives very little time to church affairs and does not attend regularly. The young man who has a task in the church is usually much interested. Young men serve as teachers - officers - choir - stewards, ushers", (Rock Island, Ill., 10 young men, age 17-25).
7. - "Many young men are afraid of ridicule from their crowd, if they go to church. The church has stood still. It is not up with the times. Too many attractions on the outside to appeal to young men. The personality of many preachers is not such as to draw men. Sermons and preachers appeal to old people. Young men do not feel they fit them. The narrow self-righteousness of many church members repels many young men. There is not enough welcome and invitation spirit on the part of church members toward outsiders or the stranger who may attend the church. The social caste spirit in some churches freezes young men out. Preachers don't practice what they preach. Many men do not feel the necessity of going to church. They think they can order their own life in their own thought-out way. The man who works hard six days of the week wants (and needs) Sunday for rest, recreation, or to spend in his own way", (Ft. Monroe, Va., 34 soldiers age 23).

The discussion conducted at Floral Park, N. Y., with a church group of ten young men, age 18-25, is so full of interest and suggestive value which would be to some extent lost if the report were broken up, that it is here quoted from at length-

8. - "When analyzed, it came down to this, that the young people did not care for the kind of church service the others did. What was the fault with it? Well, one said, if he liked the sermon, it was all right, but that was seldom. The trouble with the sermon was that it started with a text about a situation thousands of years ago, and the minister spent all his time and energy getting started. Most of the boys disliked "texts" and said they would not mind at all if the texts were forgotten. Another thing. The minister seemed to speak as a rule to the older folks and not to the younger group. Occasionally, there was a service for the younger people and the Minister preached especially to them, apparently sometimes without great success. Once recently, the Minister had announced a sermon on "Modernism" for the young. But the Sunday before he had preached on "Amusements" and some of them had gone hoping to get some light on what they should do. But the preacher took a text, and seemed to artfully avoid giving his own opinion in the matter. He didn't say anything, and so they didn't go to hear him on Modernism. I asked: 'Did you want him to tell you what you were to do in the matter of amusements?' They answered; 'No, we don't want him to tell what we should do or not do; but we do want him to tell us what HE would do; even if we do not agree with him, we respect him for his sincerity in stating his own opinions.' 'Perhaps', one suggested, 'he feared to give his own views for fear of offending some of the older people.' Answer by boys: "Is that what we pay him for?" Retort by another boy: 'Well, if he offends them, he won't be paid very long.' I asked if the sermon were the most important thing in the service. Some said yes, but others said that the whole service made a difference. For example - church music. One boy: 'But I can't get any kick out of church music.'

This precipitated a discussion on church hymns and anthems. They criticized church music on the grounds:

- a. they sang things that they didn't mean anyway
- b. the hymns were too slow - whole notes and half-notes. they were funereal.

c. the hymns had too many verses; hymns should be shorter. I asked for examples of hymns that they liked, and the only answers I could get were "In the Garden" and "The Church in the Wildwood".

What about the Scripture lesson? One especially seemed to think that reading a scripture lesson every Sunday got you nowhere. He was for reading something that was "modern" and had a "modern" significance, instead of some event that happened three thousand years ago, and which was so written that you couldn't understand it anyway. It would be better to use the best illustration by way of scripture, whether it was to be found in the Koran or the New York Times. After some discussion, however, the group seemed to agree that it was better to make the bible the basis of the reading but to use supplemental readings also very widely.

What about prayers? The group felt that not many young people paid much attention to the prayers. Would it be better if they were in collect form so that they were known to all of them? The Episcopalian, out of his bitter experience, said no - he had heard these prayers over and over again till he was tired of them and they meant nothing to him. It was just like reading over again the minutes of the last meeting (CES). One fellow said that he didn't feel like praying in church anyway. He didn't find atmosphere there. I asked him if he felt like praying anywhere. He said, yes, he did. Where? In the open and when I am alone. But prayers in church were too monotonous. They prayed for the same things over and over again. The unexpected never happened. The older folks seemed to like to go over the same ground again and again. But younger folks wanted something to happen which they didn't know was coming--they liked the "kick" in new experiences. One said, 'Our minister thinks he has to pray for the same things every Sunday. Now, if he were to forget some of the things, I shouldn't mind a bit.'

In closing, we returned to the job of preaching. The fellows wanted the preachers to deal with subjects which helped them how to live. And they wanted his own opinions, not what he thought it wise to say. However, they recognized that a minister could be frank if he did not purposely irritate the more conservative and refuse to give them a passing thought."

II What are the Real Issues in the Relations of Young Men to the Church?

The question of attitudes leads quickly into underlying causes. These are brought out by the further statements taken from the reports.

"How can the church service be made more interesting to young people? What service can young men render the church? Why do the "old folks" want to run everything?" (Freehold, N. J., 10 boys, age 16).

"The church could minister to the needs of young men, such as vocation, college, personal morals, race questions, labor, etc., but in most cases the church is not doing this. The problem is to get the church to accept this responsibility", (Rock Island, Ill., 10 young men, age 18-25).

In this matter of practical help which the Church might give on the problems of every day life three interesting reports are given in summary below with the figures so arranged that the reports may be studied separately or in combination. Of the groups one was Negro, one Navy and Marine, and one a Church group. The reports are the results of a test provided in the outlines, the language of which is given verbatim.

Below are some things on which young men have difficulty. Read the list. If you feel sure that your church could give help draw a circle around yes. If you are sure the church has nothing to offer draw a circle around no. If you are in doubt and would hesitate to suggest to a young man to expect help from the church draw a circle around doubtful.

On account of space the questions are given separately first and then in the tabulation are referred to by letter.

- a. How can a young man be sure of the right vocation?
- b. A young man is losing ground in his struggle for personal purity.
- c. A young man is in doubt whether to go to work or to go to college.
- d. Where should a young man go to college?
- e. Is war compatible with Christian belief and practice?
- f. Certain parts of the Bible look like stories incorporated from the folk lore of people living near the Jews; but Mother believed the Bible was inspired by God.
- g. A young man finds himself called a "Red" because he sympathizes strongly with Soviet Russia.
- h. He finds it hard to believe that Jesus was divine.
- i. He wants to give to all good causes in his community, but his salary is barely sufficient to live on and save up something on which he expects to get married.
- j. A young man wants to marry but is not sure of his job.
- k. His girl has turned him down.
- l. What should a young man pray for?
- m. He has a strong dislike for Jews. He knows it is wrong but his set will drop him if he stands up for their just and fair treatment.
- n. A certain young woman makes a very strong and wrong appeal to a young man, but it is hard to avoid dancing with her because she is so popular in his set.
- o. A young man wants to know how he can be true to his better self and to young women, in his courtship relations with them; he further wants to know scientifically about marriage relations and home building.
- p. A certain popular and successful young man in the community would be a great help to the church and its work. He is good clean fellow but does not waste time on things that do not count. Can the church get him and hold him?

- I - Wichita, Kansas, group of 18 colored High School boys
- II - San Diego, Cal., group of 15 young men from Navy and Marine Corps, age 24.
- III - Floral Park, N. Y., M.E. Church, 12 young men, age 18-25.

		I	II	III	Total		I	II	III	Total		I	II	III	Total
a.	Yes	10	11	2	23	Doubtful	7	2	4	13	No	1	0	9	10
b.	Yes	17	11	10	38	Doubtful	1	2	0	3	No	0	0	0	0
c.	Yes	12	1	4	17	Doubtful	6	11	3	20	No	0	1	3	4
d.	Yes	8	11	1	20	Doubtful	9	2	2	13	No	1	0	7	8
e.	Yes	9	1	6	16	Doubtful	2	0	3	5	No	6	12	0	18
f.	Yes	14	13	5	32	Doubtful	3	0	4	7	No	1	0	1	2
g.	Yes	7	0	1	8	Doubtful	9	0	5	14	No	1	13	4	18
h.	Yes	17	13	6	36	Doubtful	0	0	2	2	No	0	0	1	1
i.	Yes	13	2	5	20	Doubtful	3	2	3	8	No	1	9	2	12
j.	Yes	12	0	1	13	Doubtful	5	0	5	10	No	1	13	4	18
k.	Yes	12	0	2	14	Doubtful	3	0	6	9	No	3	13	0	16
l.	Yes	17	6	10	33	Doubtful	1	7	0	8	No	0	0	0	0
m.	Yes	16	8	4	28	Doubtful	1	5	3	9	No	0	0	1	1
n.	Yes	14	2	1	17	Doubtful	3	2	5	10	No	1	9	4	14
o.	Yes	11	8	3	22	Doubtful	5	3	1	9	No	1	2	5	8
p.	Yes	15	4	6	25	Doubtful	2	7	3	12	No	0	2	0	2

These results suggest several interesting tendencies-

1. - All the groups think that the Church can be helpful to a young man on -

- a. His struggle for personal purity (b)
- b. His doubts about the authenticity of the Bible. (f)
- c. The divinity of Jesus. (h)
- d. Prayer. (l)
- e. Social and racial discrimination. (m)

2.- All the groups think that the Church cannot, or they are doubtful that it can, help a young man on -

- a. His sympathy for Soviet Russia. (g)

3.- The colored group think that the Church can help them in the following problems on which the white young men think the church cannot.

- a. Whether to go to college. (c) But they are not so sanguine that the church can help them to decide where to go to college. (d)
- b. Compatibility of war with the Christian belief. (e)
- c. Stewardship when marriage is involved. (i)
- d. Marriage when income is precarious. (j)
- e. When his girl has turned him down. (k)
- f. The wrong appeal of a young woman to him. (n)

The two white groups do not both reject the church on these things on which the colored boys look to the church, but a comparison would hardly be of value without a greater number of tests.

The results, in summary, reveal a tendency

- a. Of all young men to look to the church for her traditional ministrations.
- b. Of all young men to look away from the church for help on social problems both personal and otherwise.
- c. In this latter respect the white young men seem to go further than the colored young men, the latter largely staying by the church, the former largely looking elsewhere. They unite in looking away from the church on political troubles. (g) Does this mean that the church is traditionally not concerned about political matters, or considers it wise to leave them alone?

The group at San Diego summarized their difficulties briefly thus -

12. - "Finding a genuine hospitality within churches for men in uniform (lack of welcome and sincere greeting). Too much class distinction in churches. Why don't they have more community churches and cut the denomination "stuff"? Why not make greater effort to interest poor people?"

III How young Men Would Change the Situation in the Church -

It is gratifying to note that young men, in spite of their severe criticism of the church, would not do away with it, but recognize it as having a rightful and important place in society and are ready to help change it for the better.

13. - "The discussion opened the way for three personal interviews which were of great profit. The men modified their first expressions frequently and generally agreed that the purpose and work of the church was splendid, but quite frequently it did not "get across". Everything seemed to point to the effective example, ministry, and leadership of the pastor of any church considered", (San Diego, 15 men of the Navy and Marine Corps, age 24). This reaction is rather typical of all the groups.

Young men have many concrete suggestions as to what the church might do:

14. - "Every fellow should serve the church in some way. Should get in, put his shoulder to the wheel instead of standing off criticizing. The group as a whole was to offer its services to local pastors for services. To help build up the young people's work in church. The fellows recognized the importance of the church to the community, but were indifferent in their interest. Felt the older people gave them little tho't and consideration. Were willing to go half-way tho', (Freehold, N. J., 10 boys, age 16). 15. "They came to the conclusion that they should get in and take part and then they would have some say as to the programs"; 16. "Unification of all young people activities. Sermons should not be so long. Ministers have a tendency to talk over the heads of young folks. Change in order and kind of service as to ceremony, etc. Get the people to sing more and not just the choir", (Marion, Ind., 35 boys, age 15-18). 17. "Closer cooperation between Pastor, Church and young men. A better statement of problems and a more specific application on their problems. Church could help greatly by attempting to solve specific problems rather than theory. Approach pastor and Boards with a proposal for certain programs and studies. Young men attend church more regularly and take an active part in its program", (Rock Island, Ill., 10 young men, age 17-25).

18. "Whole-hearted friendship of church people with "class" distinction entirely eliminated would be attractive. Have more ministers and preachers with the practical teachings of Jesus to go about doing good, rather than "preach" once or twice per week from a church pulpit", (San Diego group).

These reports and others give an unequivocal impression that young men are loyal to the church. They have definite ideas as to how it may be more useful. They are ready to help. They only ask to have the opportunity for an effective part in its program.

NOTE - This report shows the attitude of young men to be essentially the same as that found among boys.

WHEN IS FURTHER EDUCATION FOR A YOUNG MAN WORTH WHILE?

(For use with boys 15-17 and young men 18-25)

INTRODUCTORY DISCUSSION (30 minutes' discussion).

1. What part has education played in the lives of the leading men of your community?
2. What has been the educational qualifications of our national leaders?
3. When is a man "educated?"
4. What kinds of education are the most important?
5. To what extent is it possible for a young man to "educate himself?" Mention some successful men who have done this.
6. What is the relative value of "school" education and "self" education?
7. What considerations should determine whether or not a young man will try to get further education?

Note: Question 7 will likely lead into the center of the problem of further education. The outlines below will doubtless be of help in following through some of these considerations.

SOME SUGGESTED OUTLINES FOR FURTHER DISCUSSION.

Problem A—What Has Further Education to Do with Employment and Achievement? (50 minutes' discussion).

I. Thinking into the Situation.

1. What young men do you know who are studying with the hope of a better job?
2. What kind of things do they study?
3. What help do they get from others?

II. Locating the Problem.

1. On what does a man's efficiency depend? List these things.
5. How many of the things mentioned under 1, above, are under a man's control?
6. What are some of the things that hinder young men from equipping themselves for better employment?
7. To what extent does a man's job depend upon his education for it?

Note: This question will likely lead naturally into III, below, and should be discussed only a few minutes.

III. Help on the Problem.

8. What do we mean by "skilled" and "unskilled workers?"
9. To what extent does education affect wages or salary?
10. Does general cultural education help a man in making progress in business or industry?
11. What kinds of vocational training have been of largest value in securing and holding a job?
12. What are the relative values of school training and training on the job?

13. How far should a young man seek to achieve something apart from his vocation?
14. To what extent may education help in this larger life work?
15. What kind of education does this larger life work demand?
16. What are the things that hinder young men in securing further education?
17. Which of these are to some extent at least removable by young men?

IV. Next Steps.

18. What organizations or institutions in your community offer educational help to young men?
19. What should the Y M C A do?

Problem B—What Has Further Education to Do with a Young Man's Happiness and General Usefulness? (45 minutes' discussion).

I. Thinking into the Situation.

1. What are some of the things that bring happiness to young men apart from mere wealth?

II. Locating the Problem.

2. Rate in the order of their importance the following things that make for happiness:

a. Character.	e. Unselfish service to others.
b. Friends.	f. Intellectual power.
c. Travel.	g. Appreciation of history
d. Appreciation of art and music.	h. Sense of world brotherhood.

Note: The leader may add to this list either himself or from the group.

3. Which of the above II, 2 are to be had largely, if not wholly, through education?
4. What are the things that hinder young men from attaining this larger life through further education?

Note: This question will open the way for the discussion under III, below.

III. Help on the Problem.

5. Which of the things mentioned under II, 4, above, are largely under the control of young men?
6. How far might further education along general cultural lines become recreation to young men who work and thus be gained in that way?
7. What institutions or organizations are there in your community that are fitted to help young men in this way?

IV. Next Steps.

8. Why may the Y. M. C. A. do to help in this kind of need among young men?
9. In what respects is its position and function unique?

U. S. A.

WHEN IS FURTHER EDUCATION FOR A YOUNG MAN WORTH WHILE?

Two reports on this topic were received.

1. Ft. Monroe, Va., 40 young men, age 23.
All are soldiers in the U.S. Army.
2. Live Oak, Florida, Group of colored students
at the Florida Memorial College.

The Army group gave a good report on the reasons why young men do not have a better education than they are now trying to get along with. They are stated below just as reported.

"Many do not want it badly enough.

Some have had to stop school and go to work.

Lack of necessary energy.

Lack of foresight. Do not measure the future.

Many do not know the real meaning of an education.

Lack of ambition, of the necessary urge.

Thrown in with poor school facilities when they were young, which did not arouse a desire for an education.

Some want it but are not willing to pay the price.

Many are too easily discouraged.

Often the man depends too much upon dad to see him through.

Parents are sometimes negligent and fail in their duty of sending the young man to a good school and arousing him to the desire of a better education.

Some wouldn't heed their parents when they tried to keep them in school and open the way for a better education."

Some of the statements of the Live Oak group are interesting.

"The educated man is the man who knows how to live with people.

"I think religious and business are the highest types of education in the world today.

"Boys attend continuing school on account of their financial works or problems.

"I think a man's efficiency depends upon his honest living."

HOW MAY YOUNG MEN MAKE THE MOST OF SCHOOL AND COLLEGE?

(For use with young men 18-25)

INTRODUCTORY DISCUSSION (30 minutes' discussion).

1. What is it about school and college that young men you know enjoy most?
2. What is it in the make-up and management of our higher educational institutions that young men object to?
3. What are the things that cause young men to leave school and college before finishing? List these.
4. Which of the things listed under 3 are to some extent, at least, under the control of young men? Which are under school management? Which can only be reached in still other ways?
5. How would you state the difficulties or situations that puzzle or confuse young men with regard to their higher education?

Note: After the problems are worked out and clearly stated, the leader should proceed to discuss them either at this or subsequent meetings. The following outlines are given as suggestive of what may be done in further discussion.

SOME SUGGESTED OUTLINES FOR FURTHER DISCUSSION.

Problem A—How Shall a Young Man Determine What to Study? (40 minutes' discussion).

- I. Thinking into the Situation.
 1. What particular difference, if any, have you noticed between required and elective courses in school and college?
 2. What differences have you noticed in the attitudes of young men toward these two classes of studies?
 3. What seems to be the basic principle for required work?
- II. Locating the Problem.
 4. What do you think of courses in the freshman college year sometimes known as "flunk courses" by which students are weeded out?
 5. What has been the experience in colleges you know where wide use of electives has been granted in the freshman and sophomore years?
 6. What would you say are the chief difficulties of young men as to the choice of what they will study?
- III. Help on the Problem.
 7. The following are some of the methods which may help to determine what a young man should study. What are the comparative value of these? On the whole, which would you think best? Or which combination best?
 - a. Intelligence tests on admittance.
 - b. Written examinations on admittance.
 - c. Certain required work during the course.
 - d. Wide range of electives, with counsellors for various groups and classes.
 - e. A course of study on the curriculum giving an idea of the relative value of the different subjects taught.

f. Vocational guidance.

Note: The leader should call for and discuss other methods than these.

8. Summary.—On the whole, what do you think is the most helpful method for helping a young man to study the right subjects?

IV. Next Steps.

9. What is the method in use in your school or college? Specifically, what can be done to improve it?

Problem B—To What Extent Can Democratic Procedure Be Applied to Education? (40 minutes' discussion).

- I. Thinking into the Situation.
 1. Should society strive to educate every young man?
 2. To what extent should all young men have the same basic education?
 3. When should specialization begin?
 4. To what extent is compulsory education justified?
- II. Locating the Problem.
 5. To what extent can everyone take the same education with value?
 6. What is the value of degrees? B.A., M.A., etc.)
 7. When are degrees baubles and when incentives to achievement?
 8. How far do honorary societies, such as Phi Beta Kappa, help true education?
- III. Help on the Problem.
 9. How would you state what is to you the best relationship between student and professor?
 10. To what extent may curriculum and class-room procedure be based on a truly democratic procedure?
 11. If a school or college cannot be based wholly on democratic procedure, what things might be so controlled and what ones not? List these separately.
 12. To what extent, in a democratic country, should the people control their educational institutions as to:
 - a. Extent and number of schools?
 - b. Character of schools?
 - c. Content of the curriculum?
 - d. Behavior of the students and faculty?
 - e. Cost and equipment?
 13. In a democratic country, what should be the relation of the state to private educational institutions?
 14. How far is the state justified in using the schools and colleges for certain specific ends, *e.g.*, as bases for military training?
 15. How much would truly democratic procedure in education contribute toward making it possible for more young men to enter our institutions of higher learning and for more to remain in them?
- IV. Next Steps.
 16. What can be done in your school or college to better the method of educational procedure?

HOW MAY YOUNG MEN MAKE THE MOST OF SCHOOL AND COLLEGE?

Three reports received are summarized below. With the exception of the one from Wichita, Kansas, they are rather disappointing. The reports came from -

- 1 - Rock Island, Ill. 12 young men (students, industrial, office) age 17-23
- 2 - Wichita, Kansas 21 High School boys, all of whom have obligatory work after school
- 3 - Live Oak, Florida A group of students in Florida Memorial College

I - THE PROBLEMS

The colored group at Wichita seemed to find a real problem in the matter of vocation particularly and further in the choice of a college on account of race discrimination. The leader's summary follows:-

"Discrimination in vocations is a factor that negro boys must face. And as all cannot be exceptionals in possessing abnormal genius, this is a real factor in the selection of a life work choice.

"In the light of innate ability - and facial racial discrimination - how shall a negro select his course in college?"

The colored group at Live Oak confined their statements to the difficulties in college itself.

"The fact about young men I know as to enjoying school, they seem to think College to be a 'resort' and not a place to work. They seem to enjoy a good time more than anything else.

"Some leave school before finishing on account of finance, while others leave for rude life.

"It seems to make a very little difference as in matter with elective courses, for students do not get that subject they don't like no way."

The Rock Island group had this list of reasons why young men leave school and college:-

"Finances - Failures - Social troubles - Sin - Wrong courses - Misfits."

Also this further statement:

"Confusion arises over lack of decision as to life work and course of study. 'Where shall I go to College?' The large

University offers much that is good and much not so good; the small denominational school offers better training but not prestige, etc."

As to the things that puzzle young men with regard to higher education, this group said "vocational difficulties."

As to difficulties in school and college, the Wichita High School boys gave:-

- 1 - "The task of fitting their studies to their life work"
- 2 - "Lack of life work decision"
- 3 - "Vocational discrimination"

Things objected to by them were:-

- "Faculty authority"
- "Compulsory military training"
- "Social discrimination"
- "Race prejudice"

Reasons for leaving school were:-

- "Financial difficulty"
- "To marry"
- "Financial temptation"
- "Lack of vision of future"
- "Lack of vim"
- "Poor health"
- "Domestic difficulties"

The replies above would indicate that the problem of vocation figures largely in the matter of further education for boys and young men; that in college there are various problems making for failure or success that are not very different from those of ordinary life.

II - HELP ON THE DIFFICULTIES

From Wichita:-

- " 1. That real worth and genius will break over barriers.
2. That thorough preparation is the only panacea.

"Seek vocational helps, books, etc.

"Seek a solution for discrimination.

"To seek vocational advice, in the light of the existing situation."

"To base high school work, not upon 'likes nor dislikes', but upon life work plans.

"To choose life work during first two years of high school.

"To come to definite grips with the realities of Education.

"To stand Scholarship vs. Athletics as the 'main show'.

"To take a definite stand against military training in schools."

They also felt that all boys and young men should be educated at least with a fundamental education "to fit them to be good citizens" and "for economic competition".

From Live Oak:-

"Society should strive to educate its most common labors, for with an educated group, others do not have this (the same) opportunity."

From Rock Island:-

"Clearer and better vocational studies
"Better intelligence tests
"Begin in high school the work wanted in college
"Wider range of electives with counsellors"

The Wichita boys saw no particular value in degrees:-

"A degree, alone, makes no fundamental contribution to life and service.

"A degree is a bauble when we seek to use it where real ability is required."

YOUNG MEN AND THEIR WORK

I Analysis of Attitudes of Young Men Toward Their Work (including older employed boys).

1. Why they like their work	:	2. Why they dislike their work	
a. Has a future for them	7:	a. Has little future	11
b. Agreeable associates	7:	b. Undesirable associates	14
c. Interesting work	8:	c. Uninteresting work	11
d. Satisfactory hours	5:	d. Unsatisfactory hours	12
e. Satisfactory pay	8:	e. Unsatisfactory pay	15
f. Satisfactory working conditions	:	f. Unsatisfactory working conditions	5
g. Right attitude by superiors	5:	g. Wrong attitude by superiors	15
h. Adequate recreation	3:	h.	
i. General discipline and management of the work	3:	i. General discipline and management of the work	9
j. Work is challenging	6:	j. Work not challenging	3
k. General character of work	5:	k. General character of work	2
l. Opportunity for self-development	1:	l.	
m. Work offers opportunity for service	4:	m. Work offers no opportunity for service	2
n.	1:	n. Work not suitable for me	2
o. Company has good reputation	:	o.	
p.	1:	p. Too much responsibility	1
	:	q. Unreasonable customers	1

II Interpretation of the Analysis.

It is only natural and to be expected that the attitude of older boys and young men toward their work should be very much conditioned by the financial reward. This is probably the most important reason either for dissatisfaction with or liking for work. Other reasons, however, weigh heavily, namely, Whether the work offers a challenge now and has it a future for them? Also are the associations in their work desirable ones? The hours of work, the interest of the work itself, working conditions, attitude of superiors, and the general discipline and management of the work, are further important factors in the situation.

There is one reason for liking and disliking their work which calls for special mention. Only three times is the "boss" or superior officer given as a reason for liking work, while he is mentioned fifteen times as a reason for disliking work. This is probably to some extent due to the fact that if anything about one's work becomes unsatisfactory it will likely bring in the boss in some way, for he holds the power of employment and discharge. If things are running smoothly he is not likely to be so

much, so to speak, on the scene. After due allowance is made, however, it is probably true that the personal element is a considerable factor in the attitude of older boys and young men towards their work. When things begin to be unsatisfactory in work, the "boss", more than any other factor possibly, has the power in him of redeeming the situation.

But it is generally true that older boys and young men are generally more vocal about any factor in their work when its operation causes dissatisfaction, than when it is the instrument for the opposite. The answers generally are much more numerous on the side of dislike than otherwise.

III Their Statement of the Problem.

Their statement of the real issue in the problem of their work is well worth noting:- "Problem lies in social and labor customs and traditions, environment, labor unions, and local traditions. Society at large has developed certain standards for young men which are hard to break down and hard to measure up to. This all reacts on the individual making it an individual problem." "Sin and its attributes seem to dominate conditions among working men; profanity, dishonesty, evil smut, disloyalty, etc. The fellows mentioned undesirable associates and conditions. There is much to be done in industry among working men to bring about Christian ideals. Christian men and boys seem to be in minority." (Rock Island, Ill., 12 boys and young men, Age 17-25). "Just what kind of training a fellow needs and how to get it?" (Hartford, Conn., 10 employed boys (1 caddy, 6 insurance clerks, 2 store clerks, 1 machinist's helper). "The one point that puzzles them all, is to find a definite objective for their life's work; and all are agreed that with a definite goal, a target at which to aim, their chances of obtaining some influence in later life would be greatly enhanced" (Brooklyn, N.Y., Central Branch, 6 employed boys, age 17-20.) "Difficulty in loyalty to employer when an apparent lack of interest on his part arises", "When immediate superiors show no spirit of cooperation", "Lack of desire to meet problems arising from work", "Must have interest of employer at heart", "Realization that employer wants employees with initiative", (Hartford, Conn., 14 young men, age 23). "The big problem seemed to be whether a fellow ought first to consider whether the work was worth while or whether it paid enough for him to live on. Whether he should give up less worth while work and more salary for more worth while work and less salary?" "Could a fellow actually go into a job or go to look for one with only the idea of finding one worth while without consideration for other conditions?" (Raleigh, N.C., 4 young men, age 28). "Dissatisfaction comes from 'not doing a whole or complete job'; 'not satisfying my creative instinct'; 'not being challenged or stimulated to do my best mentally as well as physically'; 'having to find happiness in other work than what I am paid for';", (Westminster Presbyterian Church, South Bend, Ind., 8 young men, age 20).

When it comes to ways out of the difficulty older boys and young men have much to say that is constructive. Some of their suggestions follow:

"Correct objectionable social standards, traditions, labor unions where wrong, work thru homes to break down the 'labor vs. white collar' attitudes that make it hard for young men to get started. Each fellow must largely work out his own problem, contributing what he can to the general uplift. Each fellow starting in the home, and in his working environment to sow seeds of good will, Christian ideals, generosity, optimism, universal brotherhood, Golden Rule, better relations employer and employee, prayer and application" (Rock Island, Ill., 12 older boys and young men, age 17-25). "Learn a trade, get more schooling, stay at one kind of work avoiding ruts", (Hartford, Conn., 10 employed boys). "They all stressed the point that it is better to enjoy one's work at a smaller salary than do disagreeable work at a larger one. They feel their chances of progressing are much better in the first instance." (Brooklyn, N.Y., Central Branch, 6 employed boys, age 17-20). "Use your own methods wherever they will fit in to accomplish task which is yours. Absolute accuracy, hard work, and willingness to cooperate" (Hartford, Conn., 14 young men, age 23). "The most satisfying thing about the discussion seemed to be the fact that was brought out to the effect that it was difficult to any field of endeavor in which there was absolutely no service to be rendered. For instance, if a railroad man had vision enough, he would be able to see how very much depended upon the service rendered by railroads, and would therefore feel that his work was really worth while. A man ought to find little difficulty in finding worth while work to do that would pay him sufficient to live on too. Education of young fellows to understand the function of different kinds of business enterprises, and how much they mean to the world. The function of banks, railroads, industries, etc., and their contribution to civilization. If a fellow can appreciate the value of these things he can understand how worth while his work may be in connection with them. How valuable the contribution of a Christian business man, railroad man, etc." (Raleigh, N.C., 4 young men, age 28). "The Roycrofters plan is not practical in modern society. We must shorten the working day of men or monotonous work and help them to use their increased leisure constructively. If we cannot find satisfaction in our vocations, possibly we can in an avocation". (Westminster Presbyterian Church, South Bend, Ind., 8 boys, age 20). "Displaying common sense and good judgment in handling the wages he gets. Good will toward his employers. Promptness in reporting to work. Looking after his employer's interests. His efficiency. Attention to personal appearance. Courtesy. Character - clean and reliable habits. Be a go-getter. Ask for an increase when one believes it is due him. Length of service with the company or business. Past record. Must prove himself. Stand the test. Be prudent. If married, his prospects for better pay are apt to be improved. His personal ambition. Health-energy. Agreeableness. Personality. Go after something better. Not afraid to launch out or make a change of employer or location. Use of spare time for self-improvement. Willingness to work full time, or even overtime. Not a 'clock-watcher'. Initiative." (Fort Monroe, Va., 52 soldiers, age 23).

IV Reports upon Specific Problems.

1. - Pay not satisfactory.

a. What determines pay.

Older boys and young men have a variety of reasons as to what it is that determines the amount of pay they receive for their work. Their answers as given in twelve groups that discussed the problem of unsatisfactory pay is summarized here:-

"It was found that the following factors helped in determining the wages the fellows receive - health, courage, encouragement, home conditions, cooperation, mental ability, physical ability, opportunity, pull, diplomacy, ambition, personality (except in hereditary cases), aggressiveness, experience" (Newark, N.J., 12 employed boys, age 17). Eleven employed boys, age 16-20 members of Williams Club of St. Paul, Minn., boxed the compass in the following terms: "In thinking into the situation the fellows thought that one couldn't expect more pay unless one knows more about the business. One boy stated that he was holding down the job of an older man who had been paid \$85. per month. He felt that as he was doing the work just as well if not better than the former employee he should receive \$85. also. At present he is getting less. It was suggested that perhaps the job was not important enough to require more money and that this boy should try to get into a more important job. A boy who works in a railway store room brought out the fact that under the railroad agreements with Labor Unions the classification of jobs and rates of pay are very firmly fixed and that much depended upon seniority. He did, however, say that the Chief Clerk in each department has the right to advance fellows who show ability." "The question of partiality or 'pull' was discussed. One of the boys stated that one must have a 'drag' in order to get ahead. This was discussed pro and con but the majority of the fellows seemed to feel that if any boy has a 'pull' it is because he is doing better work and that work is appreciated. It was stated that many young men get jobs because of family connections in the firms. It was agreed that this is true in many cases. However, it was clearly shown that unless the fellow who receives the favored job is able to show interest and ability he is not likely to get ahead. In fact, one of the boys stated that he felt it to be a distinct disadvantage because the favored young man did not have the incentives to work that the ordinary fellow has. Further, he said there is a great deal of prejudice on the part of other fellows against such a fellow and it is difficult for him to live it down."

On the question of finances their ideas are rather vague. They do not expect very much in the way of salaries

until they have passed the office boy stage, but once passed that stage they expect to move rapidly." (Brooklyn, N.Y., Central Y.M.C.A., 6 employed boys, age 17-20). A mixed group of employed boys from Denver, Colorado, "ranging from the roughneck to the white collared fellows" gave the following reasons, "Ability, fitness for work, age - older fellow does better work, experience". "Production was held to be the proper basis for pay", (Ithaca, N.Y. A group of young men). "Attitude, ability, education, application, character, accuracy, initiative, willingness to accept responsibility", (Hartford, Conn., 14 young men, age 23).

b. Which of these factors may the boy control?

Some of the things that determine pay are considered by the boys to be under his control. It is a significant list taken from several groups. Here it is, "Mental ability, physical ability, diplomacy, ambition, personality (except in hereditary cases), aggressiveness, experience", (Newark, N.J., 12 employed boys, age 17). "Time we continue, amount of work done, experience, education, training". (Denver, Colo., mixed group of employed boys). "Do work better and attend to own business when on duty. Leave work in good condition after work hours and help others finish". (Denver, Colo., group of boys from the department stores). "Of various elements entering into amount received, all are to a large degree within one's control except 'pull' and 'luck'" (Hartford, Conn., 14 young men, age 23). "Experience, production, to some extent Seniority" (St. Louis, Mo., North Side, Y.M.C.A., Junior Y's Men, age 20).

c. The chief issues regarding pay.

The statements below give from their point of view, their chief problems concerning pay:- "It was decided that the greatest difficulty as regards pay was that of lack of cooperation between Capital and Labor", (Newark, N.J., 12 employed boys). "Their greatest problem seemed to be to decide just what kind of training a fellow needs and how to get it", (Hartford, Conn., 10 employed boys). "Misunderstanding with firm. Red tape. Can't get to employer in big firm", (Denver, Colo., mixed group of employed boys).

d. What may be done about unsatisfactory pay?

What they have to say about what may be done to improve the situation is very suggestive of the spirit of youth today:- "It was the thought of the group that the solution of this problem was justice in pay and in sane production and that there should be a high court of arbitration. The group decided that the most practical way to meet this problem of unsatisfactory pay was to develop the highest degree of personal efficiency. The practical way of working out this plan would be found in the following: Education, experience, interest in work, ambition, personality, care of

the body, cleanliness, health habits, sleep." (Newark, N.J. 12 employed boys). All agreed that an employee cannot expect raises when business conditions are bad. Most of the boys felt, however, that raises should be given if the worker is doing satisfactory work and the business can stand it. Suggestions were then made as to how a fellow might put himself in line for a raise. All agreed that study was essential. One or two more experienced fellows pointed out that the study should be definite and that it would pay any fellow to study the job next ahead of his. The value of an 'independent attitude' was then discussed. Some of the boys seemed to feel that meekness was not a real virtue in the business world, on the other hand many felt that it was unwise to be too 'independent'. One of the boys stated that many boys 'talked themselves out of a job'. They 'crab' about this and that and the other thing and constantly threaten to leave. This soon gets to the ears of the employer and he forestalls the threat by discharging the 'grumbler'. 'If you are working for a man you should be loyal to him', said one of the boys in closing, if you can't be loyal to him and his business methods you had better quit." (Williams Club, St. Paul, Minn.). "Outside study and doing more than you get paid for. Stick to your job. The Golden Rule. Work harder and study your job more." (Denver, Colo., employed boys, in offices of public service company of Colorado). "Proven knowledge. Apply himself better. Closer to boss so that he might know what you do. Education. Habit. Stay with it. Study. Have determination. Have objective. Work harder for a period then ask for a raise. Ask why there is no advance on the cause. Efficiency. Learn business from one end to the other. Keep up education." (Denver, Colo., Mixed group of employed boys). "Making good. Regular advances. Study. Work over time. Work well. Prepare to step into advanced positions when others are sick or out. Step in when a fellow is sick. Volunteer. Willing to help another. See boss. Tell your troubles. Talk it over with the boss. Work harder for a while and wait for results. See Manager about another department. Call boss' attention to good work." (Denver, Colo., boys from department stores). "Create a real desire for increased pay. Analyze where you have failed. Get advice of a high-type friend. Set out to attain goal through perseverance." (Hartford, Conn., 14 young men, age 23). "Study your job and become more efficient. Train your successor. Study the job ahead. Secure better education through night schools, home study, etc.", (St. Louis, Mo., North Side Y.M.C.A., Junior Y's Men, Age 20).

- e. Summary - Older boys and young men according to the above statements do not appear to quarrel much with the industrial order. A large number of the factors that determine pay, they believe to be under their control. The way out lies mostly within themselves and they are pretty definite as to what they may do to set things right.

2. - How About Undesirable Associates?

This was one of the things about their work that was most frequently mentioned by boys as making them dissatisfied with it. Probably this would not have been readily suspected as being the case. Their replies are therefore the more valuable.

a. Why associations are not satisfactory.

Their dissatisfaction with their associations is expressed in these phrases - "Braggart", "Fellow that expects more than his share", "The knocker", "The loafer", "The know-it-all guy", (Des Moines, group of boys). "Buck passer", "Too bossy", "Other color", "Trouble makers", "Pessimists", "Nosy people", "Noisy women", "Religious fanatics", "Vulgar people", "Low character", "Incompetent", "Quick tempered", "Slovenly", "Snobs", (Newark, N.J., 12 employed boys). "Vocabulary", "English", "Hard boiled", "Gambling", "Fellow employees disobeying rules", "Loafing in toilet", (Denver, Colo., Mixed group of employed boys). "Buttinsky", (Denver, Colo., group of boys from department stores). "Jealousy", "Non-cooperation", (St. Louis, Mo., North Side Y.M.C.A., Junior Y's Men, 20 young men, age 19-23).

b. How may the situation be improved?

"Change employment or through example and tact change their attitude", "Show Christian attitude and be a friend", "Challenge them by exceptional accuracy, attitude and industry", (Hartford, Conn., 14 young men, age 23). "Always a smile", "Friendly greeting whether you like them or not", "A soft answer", (Newark, N.J., 12 boys). "Golden Rule", "Change", "Quit", "Try to improve surroundings but it might land you in a worse place", (Denver, Colo., mixed group of employed boys). "Honest", "Truthful", "Square", "Same treatment as for self", "Golden Rule", "Turn other cheek", "Stay away from antagonizers" (Denver, Colo., group of boys from department stores).

c. Summary - There is nothing peculiar in the reasons why associates are undesirable. They are those found everywhere in society. It is encouraging, however, that young men do not propose as a rule to evade or run away from the unsatisfactory situation but considering the worth and claims of the undesirable party they propose to work it out within the situation. Consider the great value of such suggestions as these taken from those above: "Show Christian attitude and be a friend", "Challenge them by exceptional accuracy, attitude and industry", "Always smile", "Friendly greeting", "Golden Rule", etc.

3. - Work Not Worth While

a. Why does their work seem not worth while?

"Lack of future prospects", "Selfishness in profits", "Deceiving the public", (Newark, N.J., 12 employed boys). "Just a place to earn money", (Des Moines, Ia., a group of boys). "Pay", "Hours", "No vision of service", "Failure to advance", "Failure to reach objective", "Nothing but actual service rendered will make conscientious fellow satisfied", "Difficult to see or measure results obtained", "Pay", "Hours", "Associates" (Raleigh, N.C., 4 young men, YMCA staff, white, age 28).

"My work is not worth while. Kicking about errands. I can't learn my job which is that of pattern boy, but I have so many odd jobs to do. Most of the boys around me don't care about their job and just drift around. A shoe cutter gets as high as \$100.00 per week, but you need a drag to get that far. You gotta be a talker", "A fellow always thinks that the other fellow's job is better than his. I am learning a trade and think it worth while. I am not wasting my days. I have not studied anything since I left school because I like pleasure and do not want to take the time", "Too many fellows drift around to make the job worth while, than I become dissatisfied and want to change. Early hours not so good for me. I work from 8½ to 9 hours each day, often over time, because there are goods to be sent out", "One guy starts talking and knocking and soon the whole crowd is at it". (Chicago, Ill., 9 employed boys, age 16-19).

b. What to do about it?

"Talk it over with the boss", "Seek vocational help", "Quit the job", "Keep on studying", (Newark, N.J. 12 employed boys). "Quit", (Denver, Colo., mixed group of employed boys). "It was a surprise to find out just how indispensable certain businesses, industries were to our happiness, and to find that a man need not always be a preacher, YMCA Secretary, etc., to really find worth while work to do. That, as a matter of fact, the Christian man in business may be doing a bigger piece of service than some ministers or Y secretaries, but that both are necessary; that the world would lose something essential if either were lost" (Raleigh, N.C., 4 YMCA staff, age 28).

c. Summary - The data in these reports is not sufficient to justify any conclusions. In finding a way out, however, the major tendency appears to be in the direction of solving the difficulty where it is.

4. - Long and Irregular Hours of Work

a. Why Long and Irregular hours?

"The boys in this group were found to work anywhere from 8 to 14 hours a day, some regular and some irregular

regular. They believed the chief factor in determining the working hours to go back to the question of supply and demand. Good business, long hours, - poor business, short hours. It was the belief of the group that many employers were responsible for this, due to the fact that they cut down their production to an absolute minimum during the slow season, and then rushed their men to the highest physical possibility during the period of demand" (Newark, N.J., 12 employed boys). "Business you are in. Busy hours, Season. Season determines number of employes. Too much business" (Denver, Colo., mixed group of employed boys). "Eight hour law. Over time pay" (Denver, Colo., group of boys from department stores). "No difficulty or confusion. Problem that of irregular shifts and occasional necessity for overtime work, due to seasonal activities and emergency calls" (Hartford, Conn., 14 young men, age 23). "Working hours of this group were generally very satisfactory" (St. Louis, North Side YMCA, Junior Y's Men, 20, age 19-23).

b. What can be done about hours of work?

"This group could think of but one answer to this question - join the union" (Newark, N.J., 12 employed boys). "Can't do anything. All fellows work harder" (Denver, Colo., mixed group of employed boys). "Don't be a radical. Realization that some have to do work which can only be done on irregular hours. Get work you like when hours are no consequence - working long hours will be a pleasure" (Hartford, Conn., 14 young men, age 23).

c. Summary - The data here also is too small to be of much value. Tendencies much the same as with other problems about work.

WHAT PLACE SHOULD RECREATION HAVE IN THE LIFE OF YOUNG MEN?

Two reports were received:

1. South Bend, Ind., 45 High School boys, age 17, divided into three groups of 15 each for discussion purposes. Results are summarized in one report which is given verbatim below.
2. Live Oak, Fla., group of students (Colored) from Florida Memorial College.

The South Bend report indicates a good discussion and forms a good summary. While no sharp issues appear, yet it is probably a fair index of the thinking of young men (High School age) on recreation.

1. Thinking Into the Situation:

"The forms of recreation were reading, athletics, girls, music, shows, club activities, dancing, auto-riding, outdoor life.

"The time that should be given to recreation varied from five to eight hours a day.

"Circumstances determine the forms of recreation. Every fellow can choose the form of recreation he wants and determine his recreation that way."

2. Locating the Problem:

"All the forms of recreation listed could be helpful or harmful. Recreation is necessary for good workmen and good workmanship. The time that should be given to recreation should depend on amount of recreation necessary to re-create a person and not tire them in body, mind or spirit."

3. Help on the Problem:

"The chief difficulties in the way of a right recreational program are over-emphasis on unimportant, little opportunity to think and evaluate, no thought on coordination of recreation activities, limited leadership and equipment. The agencies most helpful are Schools, Churches, Y.M.C.A. and Y.W.C.A. "Parks and Playgrounds. Recreation of some kind is necessary for all ages and all types of people."

4. Next Steps:

"All agencies should cooperate and supplement each other, so no person is overlooked, so that overlapping is eliminated in order that the individual may have an all round recreation program. The home or family unit should be included in every recreation

program. The radio, family auto, camping parties, church, family nights, etc., are helping do this."

The Live Oak group thought the War showed "the need for strong bodies" and was the cause of "the men desiring them".

Their problem was "lack of sufficient play-ground and a monopoly on wages for underaged children" (This latter must mean children have to work and are thus denied normal recreation).

'By conferences of leaders of Church and State?' 'Sometimes'.

"Should the relation between Church and State be closer or less close?"

'The present relation is pretty satisfactory. But the relation might well be somewhat closer, especially in education.'

VI Summary - The meagerness of the work done on this subject is disappointing. It probably indicates that this is not an area of difficulty with the average older boy, or young man. That may be the chief value of this summary of the reports. Certainly the material contained in them is not of very much value. A wider use, however, might have made a difference.

WHAT ARE THE RIGHT PRACTICES IN THE RELATIONS

OF YOUNG MEN AND YOUNG WOMEN?

The discussion of this question was very limited. Two reports were received. These are summarized below:

With young men or with boys the difficulty seems to center around certain practices in their relations with young women. A group of 32 soldiers (age 23) at Ft. Monroe, Va., listed the following questionable practices between young men and young women:

Men

Expect a young woman to allow them to take certain liberties with her in return for the money the young man spends in showing her a "good time."

Leading a double life--one kind of young man with a good girl, another kind of young man with another kind of girl.

Picking the girl who is a "flashy dresser," thus inciting other girls to a like way of dressing to appeal to young men.

Women

Expect and demand too much money spent on them. Have the "gimme's."

Behavior often free and bold--don't demand proper respect from young men.

Flashy and often immodest dress, to appeal to young men.

Ten students (employed, age 17-23) at Rock Island, Illinois, put their concern in the following words: "There seemed to be a deep concern regarding some common practices among boys and girls. The source of interest was mainly the attitude of young people which is not what it should be. The practices of young people are usually of a questionable character. The real issue is to create a higher respect for young women and to encourage girls to higher ideals in morals and a greater respect for themselves." The leader of the group commented as follows: "The fellows seemed to believe that the sex question is a serious one and that the practices among young men and women are mostly questionable. Many definite examples were cited and it was their opinion that there is a flagrant disrespect of clean morals by both sexes. Adults have agitated this problem."

These two reports also corroborate the results of the discussions with boys in the following respects:-

1. The fault of wrong practices is shared about equally as between young men and young women.
2. The solution of the problems must be worked out by young men and young women together.
3. Dr. Gray's book is favorably mentioned.

THE GOVERNMENT AND YOUNG MEN

(Local, state and national government are here included)

(For use with boys 15-17 and young men 18-25)

INTRODUCTORY DISCUSSION (60 minutes' discussion).

1. At what points do young men come into contact with the government? Make a list of these as they are mentioned.
2. In what indirect and often unrealized ways does the existence of the government and its varied activities affect young men? List these.
3. What attitudes do young men take toward the government in all these relationships?

The following may help in getting a more adequate response to the foregoing question.

a. In what requirements of government do your friends heartily participate? In which do they take part grudgingly? In which, if any, do they refuse to take part?

b. What catch phrases and generalizations do your friends utter regarding such questions as temperance or prohibition, military service, voting at elections, taxes, tariff, war, trade following the flag, unemployment, League of Nations, bonus and dole, mandates, imperialism, reparations, the Dawes Plan, housing, the yellow peril, white supremacy, the scramble for raw materials (*e. g.*, "prohibition does not prohibit")?

Note: The leader should hold the discussion on this question till a goodly number of phrases are brought out, but not necessarily on all of the suggested questions.

c. What do young men say about such officials of government as directly or indirectly come within their acquaintance—*e. g.*, police, sanitary officers, school inspectors, school board, the mayor, the president or prime minister, cabinet officers responsible respectively for labor, war, and foreign affairs?

d. What specific doings of your own government and of other governments do your friends question? List these. List also those governmental doings which are questioned by groups of young men whom you do not know or whom you dislike or distrust.

Summary.

In the light of the discussion thus far, what (if any) procedures of your government seem to call for change or adjustment? What attitudes and practices on the part of your friends appear to require alteration? Why are these changes recommended? Which of these would you most like to discuss further? Choose two or three for further consideration.

The leader can now select from the following outlines any which bear on the problems chosen by the group for further discussion. In case other problems seem more pertinent the method followed in these will suggest a way of attacking them.

SOME SUGGESTED OUTLINES FOR FURTHER DISCUSSION.

Problem A—Should a Young Man Take Part in War? (60 minutes discussion).

1. Thinking into the Situation.
2. How far will this generation of young men, who ex-

perienced the war, be able to pass on this conception of military service to the next generation who would presumably be called upon to fight the next war?

II. Locating the Problem.

3. What do young men say when they object to military service?
4. How far would this attitude be changed if they felt they had a larger share in deciding the issues that are fundamentally the cause of war?
5. It is alleged that all governments used propaganda freely during the war, holding back facts and truth, covering up their own faults and the good points and successes of the enemy, and playing up their own virtues and the evil ways of their foes. Whenever this was true what effect has that procedure had upon young men in their attitude toward war?
6. In what countries do the young men feel that during the war and after they have been deceived by their governments as to its fundamental issues?
7. To what extent do young men think their government is operated in the interests of all classes alike and with equal justice?
8. To what extent do young men believe that war settles international disputes?
9. To what extent would young men voluntarily enlist in a war of aggression?
10. To what extent would young men voluntarily enlist in a war of defense?
11. How can a young man decide whether a war toward which his country seems to be drifting is to be one of defense or aggression?
12. What proportion of the young men you know think war to be un-Christian and would for that reason refuse to fight under any circumstances?
13. What proportion of the young men you know regard war as un-Christian and yet feel that their patriotic duty requires military training in time of peace and combatant service in time of war?

III. Help on the Problem.

14. What is a young man to do when he finds himself at variance with his government on a matter that for him is a problem of conscience?
15. Evaluate the following procedures open to a young man who finds himself at variance with his government on an issue in which he feels the Christian way of life is at stake.
 - a. Follow Gandhi's plan of non-violent non-cooperation.
 - b. Acquiesce in the decision of the government representing the majority and work actively for changing the minority, meantime loyally supporting the government.
 - c. Adopt a double standard for living, the one for private affairs, the other for government relations.
 - d. Ignore government affairs as far as possible in the theory that it is hopeless to try to change conditions.

16. What steps can a young man take in order to put his notions of military service into practice?
17. If the members of this group should move out along the lines of the procedure indicated by the discussion, what difference would it make in the community?

Problem B—Is It Worth While to Vote? (50 minutes' discussion).

I. Thinking into the Situation.

1. What percentage of young men (21-35) of voting age voted at the last national election?
2. In what elections do young men take the keenest interest? Why?

II. Locating the Problem.

3. What do young men think of the system of government by political parties?
4. How far does party loyalty determine how they vote?
5. What is it about elections they do not like?
 - a. To what extent do the existing parties stand for real issues?
 - b. What do young men think of the personal caliber of the average candidate for office?
 - c. How would they describe the politicians of their community?
 - d. How effective do they consider the elections as a means for reform or social, industrial, and racial problems?
 - e. What do they think about the laws governing the right to vote?
6. What do young men do when they are dissatisfied with their political party?
7. What do young men do when all parties seem unsatisfactory?

III. Help on the Problem.

8. What is the way out of a bad political situation? Evaluate the following procedures as means of bettering an unsatisfactory political situation.
 - a. Remain loyal to the party, working from within to effect reforms.
 - b. Leave the party and join another that seems better.
 - c. Give a nominal allegiance to some one party and pick and choose from all parties according to the individual merits and prospective efficiency of the various candidates.
 - d. Break away from all existing parties and agitate for a new party built around what seems to be the real issues of the day.
 - e. Consider the matter practically hopeless and seek to accomplish reform through education, the church, one's vocation, etc.

IV. Next Steps.

9. What difference would it make if this group set about to change the local political situation?
10. What practical steps can be taken by the group along the line of the discussion?

Problem C—How Can a Young Man Find the Truth Regarding Government Action? (45 minutes' discussion).

I. Thinking into the Situation.

1. What means does the government adopt for informing the average citizen regarding its activities?
2. In what respects, if any, do the methods adopted in peace time differ from those in war?
3. List all the instances you can remember when the government voluntarily admitted having made a mistake.

II. Locating the Problem.

4. It is alleged in most countries that the government almost invariably defends all its acts and that even though one listens sympathetically to the attacks of the opposing political party, one is not assured of getting the whole truth. If there is a substantial measure of truth in this assertion, how could an earnest citizen who is a loyal member of the party in power be assured of getting impartial information as to the facts and the real issue in any controversial question?

III. Help on the Problem.

5. What steps are your friends actually taking in order to arrive at satisfactory conclusions?
6. Make a list of such dailies, weeklies, and monthlies as can be relied upon to handle political questions adequately and in a non-partisan spirit. If the majority of the members of the group are of one political party, it would be well to inquire whether their opponents would agree with the classification just made.
7. List the organizations in your community in which there are lectures, debates, and discussions aimed to equip young men with a knowledge of the moral and spiritual issues involved in political questions. If the Y M C A is not included in this list, how do you account for it? If the Y M C A is included, list all of its activities which are helping young men directly in fulfilling their duties as citizens and, particularly, in playing their part in finding a more Christian way of life in the local, national, and international problems facing their government.
8. What more needs to be done in order that young men may have the assistance necessary to fulfil their duties as Christian citizens?
9. What are young men doing in other communities and in other countries, in this field?
10. If it is possible for the church and the Y M C A to assist, exactly what feasible program would you propose?
11. If neither the church nor the Y M C A in your community feels itself equipped to help, directly, what other organizations can be of assistance?

IV. Next Steps.

12. What practical steps can this group take in facing the situation?

THE GOVERNMENT AND YOUNG MEN

There were four reports received on this subject. They were:

1. Coatesville, Pa., older boys, age 16 - 18.
2. Unnamed group.
3. Live Oak, Fla., student group (Colored) Florida Memorial College.
4. Des Moines, Ia., group of boys.

I Where do young men come into contact with government?

Voting, paying taxes, holding office, office seeking, military service, auto laws, general laws, schools, post office, money, civil service, public highways, "Men come into contact with the government about the age of 21." (Live Oak Group)

II What is the attitude of young men toward the government and toward law?

"There are two groups of young men who break laws:

Those who willfully break them.

Those who break them in fact but not in spirit.

"Most young men respect and obey laws.

"Their attitude towards law is usually determined by their experience with law." (Unnamed group)

"Many of us think God ordained white supremacy, and do not give the other dark races of the earth any credit for any kind of an achievement." (Live Oak group).

"Do you think that the government is operated in the interests of all classes alike and with equal justice?" "It is not, the idea is O.K. but is not being carried out." (Coatesville group).

III What is the attitude of young men toward war?

"I believe that war settles international disputes, because men fear death, war causes death, therefore it helps to settle disputes." (Live Oak group).

"What is the attitude of young men toward war?" "Against war." "Do you know of young men who regard war as un-Christian, and yet feel that their patriotic duty requires military training in time of peace and combatant service in time of war?" "Yes, many sign up in the C.M.T.C. for the training thus received, a vacation, others for the commission. It is a spirit of preparedness for an emergency." "Is 'My country right or wrong my country' a Christian principle?" "It is not a Christian principle." (Coatesville group).

"Young men question whether anything is decided by war, propaganda teaches untruthfulness, war does not settle disputes, if against religion to fight then remain passive and do personal work with soldiers." (Des Moines).

IV What young men think about politics.

"How would you describe the politicians of your community?

'Crooked

'Straight

'Neutral

'Men interested in doing their service for their community'" (Coatesville).

"Elections

'The best way is to pick the man for the office even though not member of own party at the present time and for the future to reform through education, church, etc.'" (Unnamed group).

"How can you help to better government as you know it exists in your community or nation?

'Discuss matters of government when young, so you will be prepared to vote intelligently when you become of age.'

'Influence the men who make the laws.'

'Influence parents, thru discussions at home, to vote for the men who will do right.'" (Coatesville)

V Church and State - The report of the unnamed group is here given in full. The attitude expressed regarding education and the state is interesting.

"At what points are Church and State jointly concerned in contacts with young men?

'Education'

'Marriage'

'Morals'

"What does the Church accomplish for young men with the help of the State?

'General spiritual ministry - the State protects the property of the Church'

'Education - Educational institutions of the Church are exempt from taxes.'

"How should the Church effect reforms in the State?

'By making them political questions?' 'Usually not'.

'By conferences of leaders of Church and State?' 'Sometimes'.

"Should the relation between Church and State be closer or less close?

'The present relation is pretty satisfactory. But the relation might well be somewhat closer, especially in education.'

VI Summary - The meagerness of the work done on this subject is disappointing. It probably indicates that this is not an area of difficulty with the average older boy, or young man. That may be the chief value of this summary of the reports. Certainly the material contained in them is not of very much value. A wider use, however, might have made a difference.

YOUNG MEN AND RACE FEELING

(For use with boys 15-17 and young men 18-25)
(60 minutes' discussion)

Note: This outline deals with a single problem and therefore does not have the usual "Introductory Discussion."

I. Thinking into the Situation.

1. What different races do you come into contact with in
 - a. School.
 - b. Your work.
 - c. Street or apartment houses.
 - d. Church.
 - e. Sunday school.
 - f. Young Men's Christian Association.
 - g. Playgrounds and parks.
 - h. Theatres and movies.
 - i. Street cars, buses, railroad trains.
 - j. Restaurants and hotels.

Note: The leader might provide on the blackboard space for listing in vertical columns the races suggested and in horizontal columns the places, a to j. The group could then by check mark indicate in tabular form just where the different races come in contact. This would reveal at once any particular places or organizations in which the races do not mingle.

II. Locating the Problem.

2. In which of the above places do the races mingle successfully? Why?
3. In which do they mingle with friction? Why?
4. In which is there separation of the races? Why?
5. In II, 3 and 4, name instances where injustice, race discrimination, or excessive demands of one race upon another seem to have been the cause either of friction or separation.
 - a. In what ways may attempts at adjustment be themselves the cause of additional friction?

Note: As far as possible, the experience of the group ought to be given here. Actual cases may also be found in the book "Who Is My Neighbor?", by Bruno Laskar, pp. —.

III. Help on the Problem.

6. What efforts do you know of that are being made to diminish race friction:
 - a. In organizations you are connected with?
 - b. In your community?
7. How do these efforts appeal to you as to their practical helpfulness?
8. What are local organizations doing about the adjustment of race relations as compared with what you have heard or read about as happening in the church, Y M C A, etc., in other places?

Note: At this point provision should be made for reporting actual efforts to diminish race friction, to bring about friendly associations, and to promote real understanding.
9. What can be said about the following factors in race relations as you know them:
 - a. Sense of superiority?
 - b. Ignorance of other races?
 - c. Economic rivalry?
 - d. Emotional attitudes?
 - e. Social status?
 - f. Inter-marriage?
10. What is there in the life and teaching of Jesus that will help us in the problem of racial relations?

IV. Next Steps.

11. In finding the Christian way of life in the matter of race relations, what practical steps can we as individuals and members of the group now take?

YOUNG MEN AND RACE FEELING

I Where do young men of the different races come into contact with each other?

1. - Seventeen members of the U. S. Navy and Marine Corps (age 25) at San Diego, Calif., made a very interesting compilation of the places where the contacts occur. The table is given below:

"Some Races we come in contact with in everyday life, and where we meet them. (Symbols of places shown by letters; key in paragraph 2)

Negroes	(b,c,d,e)	Filipinos	(b,e)
Japs	(b,c,d,e)	Hawaiians	(b,d,e)
Indians	(b,c,e)	English	(b,c,d,e)
Mexicans	(b,c,d,e)	Irish	(b,c,d,e)
Russians	(b,e)	Polish	(b,c,d,e)
Swedes	(b,e)	Roumanians	(b,c,d)
Chinese	(b,c,e)	Finns	(b,c,d,e)
Germans	(b,c,d,e)	Danes	(b,c,d,e)
French	(b,c,e)	Spaniards	(b,c,d,e)
Italians	(b,c,e)	Bohemians	(b,d)
Jews	(b,c,d,e)	Greeks	(b,c,a,i)
Turks	(b,d,e)		

- (a) School X (b) At work (c) Around your home X
 (d) At Church (e) Y.M.C.A. (f) Athletic competition
 (g) At movie houses (h) Public Convey- (i) Restaurants and
 and theatres ances X Hotels X

X indicates where races mingle with most friction."

This table shows that in the experience of this group the most frequent contacts are in work, around home, at church, and in the Y.M.C.A. The points of greatest friction are school, around home, public conveyances, and in restaurants and hotels. (Note. For some reason school is not shown as a place of contact, except with Greeks. This is evidently an oversight since it is shown as a point of great friction. See the table below for school as a place of contact.)

Nineteen Negro High School boys (age 17-20) at Wichita, Kansas, made out a similar analysis which is also here given.

Come in Contact

	<u>School</u>	<u>Work</u>	<u>Church</u>	<u>Theatres</u>
White	x	x	x	x
Mexican	x	x		x
Chinamen	x		x	x
Indian	x		x	x
Negro	x		x	x

Mix Successfully

	School	Work	Church	Theatres	Playgrounds	Hotels
White	x	x	x	x	x	ø
Mexican	x					
Chinamen	x			x	x	
Indian	x	x	x	x	x	
Negro	x					ø

Mix With Friction

White	x	x	x			
Mexican		x		x	x	x
Chinamen		x				
Indian						
Negro	x	x	x	x	x	x

ø - Absolute separation.

According to this chart the most frequent places of contact are the school, theatres, playgrounds and the church. The races that seem to be most in conflict are the Negroes and the Whites. The Indian mixes successfully apparently in all places, while the Negro mixes successfully only in school. The conflict of the Chinese is only in work. The Whites while mixing successfully at most places, yet they or some of them are in conflict at a number of points. The Negro is in conflict at all places, and mixes successfully only in school.

Seven young men at South Bend, Ind., (age 21, all working but two) found themselves in contact with Negroes and European immigrants in their work, playgrounds, street cars, and buses. Friction with Negroes at places of work was reported. Whether barred or not, Europeans are not found at apartment houses, church, Sunday School, with Whites. They have their own. The public natatorium is forbidden to Negroes.

A group of High School boys (Hi-Y Club, age 17) in the same city came into contact with black, yellow, and Europeans at school, in street, in playgrounds, street cars; but not in church, Sunday School, Y.M.C.A., restaurants, and hotels. The other races had their own organizations.

A group of 13 boys at Bay Ridge, Brooklyn, N. Y. (mostly from High School, age 16, from good American homes, a Sunday School class) came into contact with Jewish boys at school, and with Italian laborers on streets and at work.

These reports coming from widely separated parts of the country reflect to a considerable extent the race situation peculiar to each locality. Together, however, they point out the school, and public places such as street cars, etc., as the most frequent places of contact. It is rather disappointing that the church is not a more common place for interracial association. The places of friction are chiefly at points of social intercourse and in the field of labor.

A boy in the Bay Ridge group made this rather significant observation: "We hear so much bad about the Negroes: but the two Negro fellows in

my class are so much like the rest of us we don't think of them as black ever." Another boy in the same group: "Cultured Jews mix very well in our school: but somehow or other the uncultured ones go against the grain."

The 19 Colored Hi-Y boys at Wichita, Kansas (age 17-20) stated what to them the real issue is, as follows: "Why do we have to bear the brunt". The leader added the significant remark, "They feel that similarities are in the majority, differences in the minority, but society is governed by differences."

II What may be done to better the situation?

The suggestions in this connection vary with the locality, the social group, etc.

Seven young men from South Bend, Ind. (age 21, all working, but two who are in college) expressed the following ideas:

"The superiority complex of the white race must be broken down through study and acquiring of knowledge of the other races. The race problem must be considered apart from emotional attitudes," "The fear of 'social equality' and 'intermarriage' must be broken up through study, discussion and contact with those of whom fear is felt and respect for personality; and love must take the place of fear." A Hi-Y Club in the same city (age 17) spoke in the words "If we are to follow Jesus' ideal of brotherhood, we have to live it, as well as accept it in theory. We cannot be brotherly unless we know people, to know them we must have contacts of some kind with them in our Hi-Y Club, Older Boys' Conferences, etc.," "We must play fair with other races and use the golden rule and not hurt their feelings or exploit them." The leader's remark is also interesting, "The group were beginning to get an idea of a decency prejudice, rather than a color prejudice. That if a boy measures up to a Christian standard of cleanliness, intelligence, it does not make any difference what his color is."

"Here is what the Bay Ridge, Brooklyn, N.Y., group (13 boys, 16 years old) say: "Pick out a Jew friend and know him intimately and race prejudice will begin to be conquered", "Study the culture of these races", "Don't read only Hearst's papers", "Have basket ball games with Colored teams", "Analyze our race prejudices and discuss them with one another", "Invite Jewish boys to our club and Colored boys to our homes", "Attend Jewish synagogue service." The group of Colored Hi-Y boys at Wichita, Kansas (age 17-20) mentioned the following books as helpful "Clash of Color", "Christianity and the Race Problem", "The Basis of Racial Adjustment", "Races, Nations, and Classes", and "The Journal of Social Forces". They made the following practical suggestions: "Enlightened information of one race to the other", "Interracial Forums", "Making available to the White race the better and higher contacts with the Negro", "To be active promoters of good will in High School."

The San Diego, Calif., group (17 Navy and Marine men, age

25) suggested: "Education", "Americanization", "Individual patience and sympathy", "Cooperative leadership", "Being clean cut on such questions as intermarriage of Whites and Blacks, etc., and social status", "Endeavor to eliminate an attitude of race superiority", "Meet on a common ground in all things possible", "Think and read more on the subject", "Be not aggressive in trouble making". The leader's comment is valuable for getting at the basis of race feeling:- "The nationalities seemed to drop out in the discussion entirely. The color question controlled the thinking of the group. Every indication of splendid comradeship between different nationalities within white race. Filipino people considered much more desirable for closer physical contacts than African Negro".

The answers of the San Diego group (17 Navy and Marine, age 25) to several questions on attitudes and practice are given below:

"Do you think there should be any race discrimination, judging from all angles? Yes, 7; No, 6; neutral, 3.

"What organization do you think is doing the most to bring about adjustment of race relationship that is reasonably right?

1. The church through the Y.M.C.A.	4 votes
2. Theosophical Society	2 "
3. American Red Cross	2 "
4. Home and Foreign Missionaries	2 "
5. Salvation Army	2 "
6. Christian Endeavor	1 vote
7. Ku Klux Klan	1 "

"Who believes in intermarriage with races of color? (black and yellow) None.

"Who believes that in relations with God and Jesus Christ, some clear understanding can be reached and that all can have something in common in the matter of worship and the Christ-life?

Yes, 10 No, 3 Neutral, 3 "

III Summary:- These reports taken together reveal attitudes and reactions characteristic of the people of the land, varying according to certain local factors. Their suggestions as to how to go about it to better the situation are practical and full of promise.

IV. - Difficulties on the matter of race attitudes.

Two reports from the group of Colored students in the Florida Memorial College at Live Oak, Florida were sent in. They are given here in the words of the young men. They state in simple terms some of the feelings of the Colored race as to their difficulties with the attitudes of men on race.

"Races mingle better in school than elsewhere because they learn in school to sympathize with one another more than ~~anywhere~~ else or any other way.

"The relation in the sense of superiority is due to the ability of the race, and not to the particular class.

"Young men do not have bitter race feelings as they seem to have, they only act mean in order that their race feelings may be kept on its edge, which is a follow-up of traditions.

"These various classes of people work with me each summer but a vast difference is made as to pay. That is, all darker races are not paid as those of the white races of the earth.

"The proportions are not equal by any means. This I am afraid is on account of the failing to be worked by their own employment race leader.

"Those who do the hardest and the most dirty jobs in practically all our cities are those people of the darker race.

"There is not enough stress put upon "race leaders" employment."

RACE RELATIONS IN INDUSTRY

(For use with boys 15-17 and young men 18-25)

INTRODUCTORY DISCUSSION (35 minutes' discussion).

1. What races or nationalities are represented by the workers in your shop or office?
2. What races or nationalities do you know to be debarred:
 - a. From your shop or office?
 - b. From the occupation or process in which you are engaged?
3. Are the wages and hours of work the same for all workers of the same grade, irrespective of their race or nationality?
4. Are the working conditions the same—tools, pleasantness or unpleasantness of space allowed, recreation facilities, respectfulness of general treatment?
5. If there are any differences in these regards, are these purely personal or are they along lines of race or nationality?
6. Are the chances of promotion the same for workers of different races or nationalities?
 - a. Promotion to higher pay?
 - b. Promotion to better jobs?

From an introductory discussion along these lines, any existing inequalities in the work opportunities enjoyed by the members of different races or nationalities will be apparent. (If not, further discussion of this particular topic is unsuitable for the group, and another one should be chosen. Be sure that existing differences are not simply denied because representatives of groups discriminated against may not be present.) Before proceeding to one or other of the suggested further discussions, be sure that the differences in treatment are spoken of in an open frame of mind as "discriminations" which may be due to a number of causes, and are not necessarily the results of "prejudice."

SOME SUGGESTED OUTLINES FOR FURTHER DISCUSSION.

Problem A—Why Are Some Groups Debarred from Some Employments? (40 minutes' discussion).

I. Thinking into the Situation.

1. What are the reasons given for not employing members of certain races or nationalities when they apply?
2. Are these the real reasons, or are there behind them other motives or interests that are not mentioned and may be unconscious?
3. Does your own attitude and that of your fellow workers to certain races or nationalities have something to do with their exclusion from employment by the employer?

II. Locating the Problem.

1. Do members of nationally or racially different groups fail to get on together as fellow workers? If so, what lies back of their mutual hostility?
5. Do the members of one racial or national group try to keep out those of another from a specific occupation because they feel they have an inherent right to it? If so, is it a right of superior native ability or of having been first in doing that kind of work, or are there other reasons?

III. Help on the Problem.

6. What are the actual, tangible gains for the workers from the exclusion of members of other racial or national groups from their job?
7. What are the possible gains from giving up (and insisting on the employer's giving up) all such discriminations?
8. Can the building up of one's career upon race or group privilege be harmonized with the Christian way of life?
9. In what does a policy of preference for a certain group or certain groups in employment differ from a policy of complete exclusion of certain other groups?

IV. Next Steps.

10. How can an individual worker in a shop or an office use his influence to have abolished such bars against the employment of racial or national groups other than his own as he considers unjustified by practical considerations and contrary to Christian principles?

Problem B—Who Does the Dirty Jobs in Your Community? (50 minutes' discussion).

I. Thinking into the Situation.

1. Is there any noticeable biological difference between the groups in your community that normally engage in different occupations—for example, engineering, banking, hawking vegetables, navvying, work in the fields, skilled industrial work, unskilled industrial work, dock laboring, domestic service?

Note: Make sure that the discussion brings out the historical causes which underly class distinctions and may have their origin in the conquest of one race or nationality by another, even though through intermarriage racial cleavage may seem to have disappeared (as between peasant and landlord, military and professional classes and laborers, artisans and peddlers, etc.)

2. Are there any marked cultural differences between the groups from which different occupations draw their labor supplies?
3. What physical, mental, or moral qualities distinguish the groups that make up the well-paid professions, businesses, or trades from those that make up the least well-paid occupations?

Note: Make sure that the discussion brings out the difference between privileged positions enjoyed by groups because of real superiority in one respect or another and privileged positions enjoyed through force, *i. e.*, possession of special economic or political advantages that may be used for the exploitation of other groups.

II. Locating the Problem.

4. What would be your feelings if you belonged to a group in the community which because of its racial origin or its distinct national or cultural traditions were kept from opportunities of entering the best-paid and most desirable types of work done in the community?
5. What is the effect on the privileged groups of the knowledge that other groups in the community may not share their opportunities?

6. What is the effect of privilege and discrimination in the *vocational* life of the community, as between members of different racial or national (cultural) groups, upon their mutual *social* relations?

III. Help on the Problem.

7. Does the accepted and established social order in your community depend upon the fact that different racial or national (cultural) groups know and keep their assigned place?
8. Can a social order built up on the exclusion of persons from certain occupations or professions because of their race or national and cultural background ever be a Christian social order?
9. In what does a deliberate policy of discrimination against certain groups in the vocational life of the community differ from a natural finding of their respective level by the different groups and individuals that compose the community according to their natural abilities?

IV. Next Steps.

10. Supposing you belong to a privileged group in the community, so far as your racial or cultural background is concerned, how can you as an individual help members of the group discriminated against to share your opportunities?
11. Is it possible for an individual (and if so, how) to work for a greater fellowship between the members of different racial or national (cultural) groups in the community even though he may not be able to break the barriers between them in their vocational life?
12. Would you, if you were a member of a group discriminated against because of race or nationality, consider it your Christian duty to accept the position in life allotted to you under the existing social order; or would you consider it your duty to rebel against an order, thus placing a handicap against the fullest development of your group?

WORLD'S CONFERENCE

Young Men's Christian Association

Helsingfors, Finland, August 1-6, 1926.

Preparatory Inquiry and Study in the United States

REPORT

IMPORTANT

Fill in a report for each problem discussed as soon as discussion is finished and mail to

R. L. EWING,
347 Madison Ave.,
New York City.

Subject discussed

Location of group.....Leader of group.....

Number in group.....Average age of group members.....

Character of the group as to employment, race, nationality, etc.

Number of meetings held.....Remarks.....

INSTRUCTIONS FOR REPORTING. The discussions consist of two kinds, "introductory" discussions and "problem" discussions. The latter are usually divided into four parts indicated by Roman numerals. The report should follow these divisions as indicated below. Even where the outlines may not exactly follow these divisions the results can be summarized in accordance with the form given.

The leader will do well to appoint a member of the group who will take notes and then work with him in summarizing the discussion and making out the report. The report should be a summary of *what the group say* and should not contain the leader's opinion, which should be given separately. It will be well to take down what the group members say on a blackboard or some such device. **This record should be copied and sent in along with the report.**

The "Introductory Discussion" form below is to be used in reporting the "Introductory Discussion" that introduces the inquiry in most of the discussion outlines.

The "Problem Discussion" form is to be used to report the discussion of *one* of the problems provided for by "Some Suggested Outlines for Further Discussion." Where more than one problem is discussed each such discussion should be reported on a separate sheet. In doing so please repeat the information called for at the head of the report and under "Introductory Discussion."

INTRODUCTORY DISCUSSION. State the results of this discussion in terms of the problems about which the group are confused or have difficulty. Use their language where possible.

PROBLEM DISCUSSION.

- I. "*Thinking into the Situation*"—To what extent did the discussion reveal a real interest in the problem? From what sources did the interest seem to arise?
- II. "*Locating the Problem*"—State carefully and in terms of the language of the group what are the real issues for them, in other words, where are they having difficulty or where are they confused?
- III. "*Help on the Problem*"—What help on the issues of the problem was developed in the discussion?
- IV. "*Next Steps*"—As a result of the discussion, what immediate steps toward meeting the difficulties seemed feasible?

LEADER'S OPINION AND COMMENT.

(The leader is asked to write any comments or opinions he may have on each of the above.)

